





.....  
Division.....  
.....  
Section.....  
.....  
.....

RESERVE  
STORAGE















# THE MISSIONARY HERALD

VOLUME LXXI.—NUMBER 2

FEBRUARY, 1875

## CONTENTS

ERZROOM FEMALE SEMINARY. BY MISS C. O. VAN DUZEE . . . . .	33	MADURA MISSION.—SOUTHERN INDIA. A Sabbath on a Tour.—Meeting with Helpers.—A Catechist's Report.— Progress at Tirumangalam and Man- dapasalai.—A prevalent Fatal Dis- ease.—The Locomotive . . . . .	50
KING KALAKAUA AND THE AMERICAN BOARD. A RECEPTION . . . . .	35	NORTH CHINA MISSION. A Chapel secured at Pao-ting-fu—Op- position.—The New Church at Tien- tsin.—A Step in Advance—Mines to be worked . . . . .	53
MISSIONARIES AND NATIVE ECCLESIASTI- CAL BODIES . . . . .	37	JAPAN MISSION. The Pressure of Work.—Progress.— Interest at Sanda . . . . .	54
"CIVILIZE THE AFRICAN, AND THEN CHRISTIANIZE HIM." BY REV. JOSIAH TYLER . . . . .	39	WESTERN MEXICO. Apparently brightening Prospects.—A quiet Election . . . . .	55
THE STATE OF THE TREASURY . . . . .	40	NORTHERN MEXICO. Letters from Mr. Herrick.—The Work at Montemorelos and Galeana . . . . .	56
MRS. ELY.—CARE OF MISSIONARY CHIL- DREN . . . . .	41	MISSIONS OF OTHER SOCIETIES . . . . .	57
EUROPEAN TURKEY MISSION. Theological Students—Brightening Pros- pects.—Prospects at Bansko . . . . .	42	MISCELLANY . . . . .	58
WESTERN TURKEY MISSION. The Greeks on the Plain of Broosa . . . . .	43	DONATIONS . . . . .	60
CENTRAL TURKEY MISSION. The Past and the Present—Progress . . . . .	44		
EASTERN TURKEY MISSION. Schools at Erzroom—Graduates.—Ed- ucation at Harpoot . . . . .	47		
MAHARATTA MISSION.—WESTERN INDIA. A Welcome to returning Children of the Mission.—Anniversaries . . . . .	49		

BOSTON

Published by the American Board of Commissioners for  
Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

## CORRESPONDENCE.

The Corresponding Secretaries of the Board are Rev. SELAH B. TREAT and Rev. N. G. CLARK. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

Donations and letters relating to the Pecuniary Concerns of the Board (except letters on the subject of the *Missionary Herald*), should be addressed

LANGDON S. WARD, *Treasurer of the A. B. C. F. M.,*  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

Letters for the Editor of the *Missionary Herald*, should be addressed

REV. ISAAC R. WORCESTER,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

Letters relating to the business department of the *Herald*, subscriptions and remittances for the same, should be addressed

CHARLES HUTCHINS,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

Letters for Rev. Rufus Anderson, D. D., may be addressed to the Congregational House.

Letters for the ladies assisting in the care of missionary children, may be addressed

Mrs. ELIZA H. WALKER, *Auburndale, Mass.*

Letters for the Secretaries of the Woman's Board, may be addressed

Miss ABBIE B. CHILD,  
*No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.*

Letters for the Treasurer of the Woman's Board, may be addressed

Mrs. BENJAMIN E. BATES, *Treasurer, or*  
Miss EMMA CARRUTH, *Assistant Treasurer,*  
*No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.*

All drafts and checks should be made payable to Miss Emma Carruth, Assistant Treasurer W. B. M.

Letters relating to "Life and Light for Woman," should be addressed

SECRETARY WOMAN'S BOARD OF MISSIONS,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

---

## GENERAL AGENCIES.

The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

### District Secretaries.

Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
Massachusetts, Connecticut, and Rhode Island,	
New York City and the Middle States, including Ohio, . . . . .	Rev. Charles P. Bush, D. D., <i>No. 39 Bible House, New York City.</i>
Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska,	Rev. S. J. Humphrey, <i>107 Fifth Avenue, Chicago, Illinois.</i>
For the work in nominally Christian lands, . .	Rev. Joseph Emerson, <i>Congregational House, corner Beacon and Somerset Streets, Boston.</i>

---

## HONORARY MEMBERS.

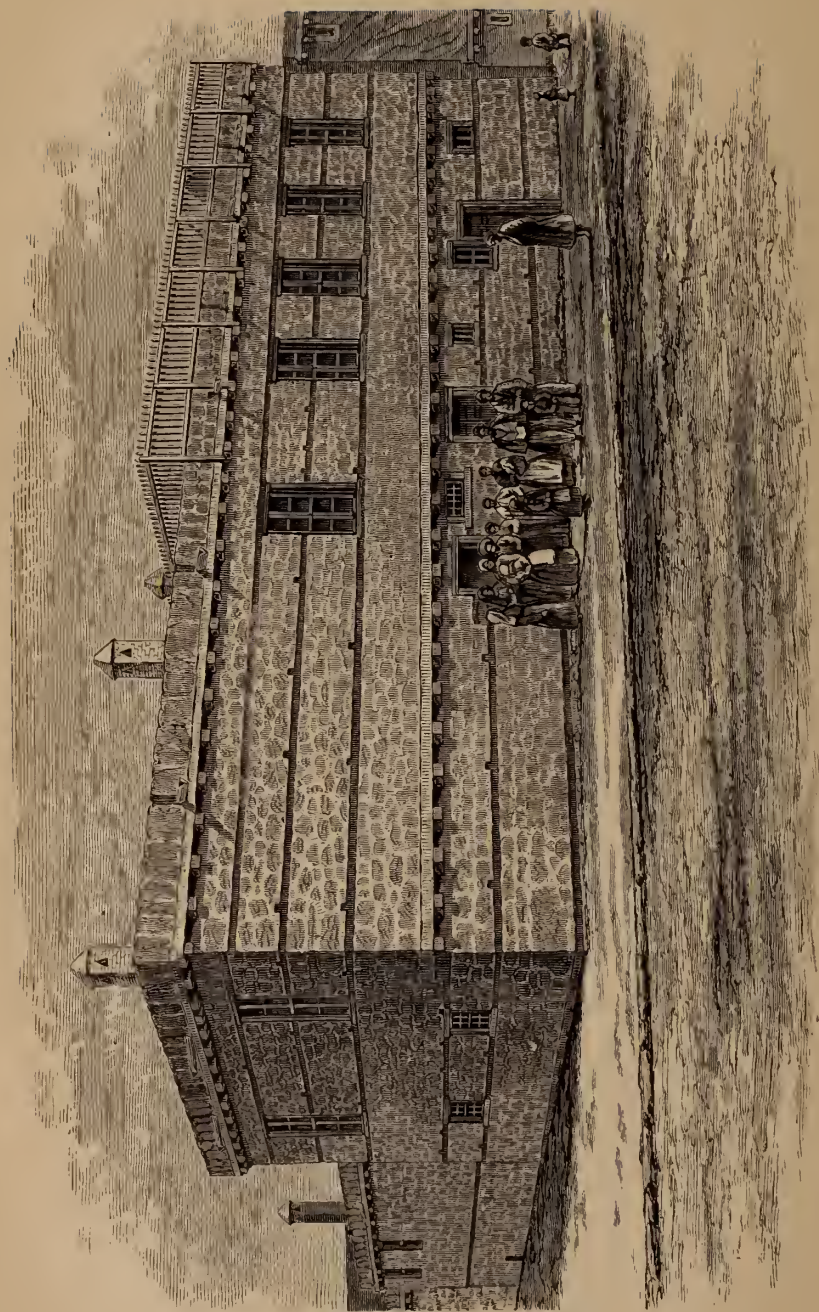
The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

## LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

*Form for bequest to the Woman's Board:* — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of \_\_\_\_\_, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.





GIRLS' SCHOOL AT ERZROOM.



# THE MISSIONARY HERALD.

VOL. LXXI. — FEBRUARY, 1875. — No. II.



## ERZROOM FEMALE SEMINARY.

By Miss C. O. VAN DUZEE.

IN the year 1868, when the first lady teacher was sent to Erzroom, there were no schools for girls over twelve or thirteen years of age, and for those who had not learned to read before that time, there was no hope. It was, as the natives expressed it, "a shame" for large girls to go to school.

During the winter it became known that a Protestant school was to be opened for that class of girls, and immediately the Old Armenians (in distinction from the Protestants) bestirred themselves to do the same thing. They bought land that spring in three different places, and commenced to build.

Their first work was done with energy, but they soon settled into Turkey's slow ways, so that the first building was not finished for a year and a half, while the Protestant school was opened that spring.

The first summer seventeen names were on the records, but not all came at once. They were over twelve years of age, for we do not receive those younger, as they can go to the little girls' school. Of these seventeen, five were village women, whose husbands were under instruction by the gentlemen of the mission, two were village girls, and the others were from the city, mostly Protestants.

The school furniture was an old pine table and a wooden chair for the teacher, and low pine benches, behind which the girls sat on the bare floor. For a few weeks we were in a poor, little room, opening from the wood-shed of one of the missionary houses; then we moved into a larger place, more respectable in the eyes of the people, but where the sun never came, and the smell from the stable under us, together with other odors from the house, were almost intolerable to a civilized person. A month later, a large, airy room was secured, which was full of sunlight. The little furniture was soon moved, an old black-board added, and all was in working order again.

The scholars were kept five hours a day. Mrs. Pierce and Mrs. Cole heard, each, one or two of the classes, for we were all beginners in the language, and probably studied our lessons as much as our scholars, though for a different reason. The girls knew nothing of school etiquette, neither did they think it

necessary to comb their hair oftener than once a month. It was two whole summers of every-day work before they entirely changed their minds on this, to us, important subject.

Schools closed in October for the winter, the married women going with their husbands to teach in the villages. In the summer, villagers — men, women, and children — are almost too busy to eat or sleep, but in the winter their work is very light, and they have a great deal of leisure. We take advantage of this state of things, and send our pupils to teach others during the winter what they have learned in the summer. We called them together again in April, and school proceeded that summer very much as it did the year before, only better organized, and with more progress on the part of the girls.

In the spring of 1871, the third year of school, our pleasant room was better furnished; a new pine table took the place of the old one, with uncertain foundations, and a plain cushioned chair the place of the old wooden one, which by this time was standing on three legs. There were window-curtains, carpets for the girls to sit on, small boxes for their books, — one for each, — a clock, and one or two mottoes. At the same time we began to board the three village girls, who had previously boarded themselves, with money given by us.

That year there were only seven scholars. There had been a sifting, some proving unfit for the work, while others were unable to come, but these few made fine advancement. During both of these summers Mrs. Pierce and Mrs. Cole had kindly taken charge of two or three of the classes, but just at the close of this school term Miss Patrick arrived, and was ready to help the next summer.

In 1872, we used pleasant rooms in the lower part of Mr. Parmelee's house. Our scholars had increased by the addition of village women and girls, and also by the coming in of three or four from the city. The boarders were four. A beautiful Mason and Hamlin organ had arrived during the winter, a present from the makers. We had, besides, a new black-board, and a set of small maps. In the spring of 1873 a house was purchased, next to Mr. Parmelee's, and after the necessary additions and alterations the school was moved in, about the first of June, and the Theological School took the rooms we had occupied the previous year.

In the engraving, the stone wall without windows, is the front of the school-room, and the first window from the corner belongs to the recitation-room. Those beyond are our windows. The school building is connected with our rooms by a door into the recitation-room, so that we have access to the girls at all times of day or night. The house with a railing around the roof is the one occupied by Mr. Parmelee. The school building extends from the railing to the corner, in front, and on the side street, as far back as the pointed stone wall appears. The two small back windows, near the roof, belong to the girls' dormitory. The street in front is a continuation of the macadamized road which extends to Trebizond.

There are two or three reasons why no windows were put into the front wall of the school-room; the air from the street is very bad in the summer, it is not the sunny side of the house, being northeast, and the girls would be tempted to sit in the windows more than would be proper, considering the customs of the people. They make good use of the one in the recitation-room, but one window full of girls would do no harm, where three would be objectionable.

The building looks rather prison-like from the outside, but it is not at all so inside. The school-room has two southeast and two southwest windows, into which the sun pours all day long. The walls are beautifully white, thanks to the help of some friends in Constantinople. Then there are black-boards, maps, mottoes, pictures, a clock, the handsome organ, and "last, but not least," a plain pine cupboard, containing a school library of Armenian books, presented by the North Church Sabbath-school, Buffalo, N. Y. We think the room is very pleasant. Down-stairs there are a convenient native kitchen, two cellars, and two rooms for sitting and sleeping,

Last summer (1873) there were seven boarders, and the names of nineteen scholars on our records, in which the boarders were included. There was an eighth boarder for the first month, but she was so sickly that we had to send her home. The girls took turns, by couples, in doing their work. Their market-man (a student in the Theological School), with his family, lived in rooms for that purpose, opening from the front hall of the school building. There is no yard for the girls except the roof, but there is no place in connection with the building that could be obtained for "love or money."

The studies are such as are pursued in every common school at home, and also the Catechism, Astronomy, Armenian History, and the rudiments of some of the Natural Sciences, Philosophy, and Music. The study of the Bible is continued through the whole course. As the school advances, some higher branches may be introduced, but everything has to be started from what would be considered a great deal lower than foundations at home. They have to be taught, over and over again, the simplest things. Everything is taught in the Armenian language, and good text-books are very scarce.

There has been no revival, but we have reason to hope that the whole five of the first class are Christians, and two or three in classes below gave us some reason to hope last summer. A school prayer-meeting is held every week, and besides this the scholars attend the women's meeting, and the general church prayer-meeting.

Many thanks to the kind friends at home who have given us such a pleasant and convenient building. May their prayers follow their gift, and the blessing of the Lord rest on those who shall be educated here.

---

## KING KALAKAUA AND THE AMERICAN BOARD.

### A RECEPTION.

IN response to a note of inquiry, the King of the Hawaiian Islands, now on a visit to the United States, was pleased to express, while in Washington, not only a readiness but a desire to meet officers and members of the A. B. C. F. M., as had been suggested, when he should visit Boston. He subsequently designated Friday evening, January 1 (the evening of his arrival in the city), as the time which would be most agreeable to him for the interview. Accordingly, Hon. Alpheus Hardy, Chairman of the Prudential Committee, made arrangements for the reception at his house, at half-past eight o'clock on that evening, inviting the officers of the Board, and as many Corporate and Honorary Members in the vicinity of the city as he could conveniently entertain. His Majesty

and suite came in at about nine o'clock, and soon after the formal presentation, Secretary Treat, at the request of Mr. Hardy, read the following address, in behalf of the Prudential Committee:—

*To His Majesty the King of the Hawaiian Islands:*

SIRE,—Your Majesty has been pleased to express a willingness to meet the officers and members of the American Board of Commissioners for Foreign Missions. You have before you as large a number of them as can be conveniently assembled on this occasion. Your Majesty may regard these gentlemen, therefore, as representing the institution which has sought to impart a permanent Christian civilization to your people. Fifty-five years ago a company of missionaries sailed from this port for the Hawaiian Islands. What they found there the annals of those early times may have told you. Of the changes which have taken place since their arrival you have been an eye-witness. It was with great satisfaction that the American Board felt authorized, many years ago, to announce to the civilized world that the Hawaiians had become a Christian nation. Your Majesty will remember the words spoken in Honolulu, at the Jubilee of June 15, 1870, by one who is here this evening, then, as now, the representative of our government to yours. “In 1825,” said the Hon. Henry A. Peirce, “Hawaiians were ignorant and debased, though amiable and hospitable, and possessing greater intelligence than other Polynesian races. In 1870 we see them advanced to a high degree of Christian knowledge, general education, civilization, and material prosperity. The happy result is due, for the most part, under God, to the labors of the American missionaries.” But while we are profoundly grateful for all that “the good hand of our God” has enabled us to accomplish, we desire to make a formal and heartfelt recognition of the enlightened policy pursued by your royal predecessors—such a recognition as, we doubt not, the annalist of the future will make of your policy. We can never forget the judicious and friendly aid of Kaahumanu, who, in her own life, especially in its latest years, furnished a marvelous illustration of the transforming efficacy of the Christian faith. We recall with pleasure the kindly support of Kamehameha III., a name which occupies a place in the history of the world as honorable as it is rare. Seldom, indeed, has despotic power, inherited and absolute, hedged itself about with checks and restrictions simply for the public weal. By such an achievement, however, this noble prince made his reign illustrious forever.

For you, Sire, there can be no such opportunity as he enjoyed. For the entire Anglo-Saxon race there has been but one Magna Charta. Still it is our earnest prayer, that by constantly seeking the highest good of your realm, you may leave behind you memories that shall be enshrined in the affections of your people.

In behalf of the Prudential Committee,

ALPHEUS HARDY, *Chairman.*

The manuscript was presented by Mr. Hardy to the King, who received it with a graceful bow, and responded as follows:—

GENTLEMEN,—I am very much gratified to have met you this evening. It has been my great desire since I left the Islands to meet you, the body of men that first brought enlightenment to my country. I shall ever think of this memorable occasion, and shall, when I return, with great pleasure report to my



people that I met with a body of those men who have given us the position we now hold, not only among nations, but in the civilized world. I am afraid that my impromptu speech will not do justice to the long address you have delivered to me, but if you will allow me, I will add to what I have already said, that I think this is the most eventful period in the history of my whole life. Gentlemen, I wish you all a happy New Year.

Governor Kapena, of the King's suite, was also introduced and said :—

GENTLEMEN, — It is with great diffidence that I express myself to you upon this memorable occasion, as His Majesty has styled it. I think it is gratifying to you, gentlemen, to know that within the lapse of fifty years the fruits of your labors have been realized, and it is now acknowledged among the civilized world that the Hawaiian government is an independent State. It gave us great pleasure, after arriving yesterday at New Haven, to enter within the portals of that church, within the walls of which, fifty years ago, a memorable event happened. And there the Rev. Dr. Bacon gave us fully an account of the barbarian Obookiah, who one day sat upon the steps of one of the colleges of New Haven, and said, " I want to learn something." I think that is the substance of what he said. To that wayfarer, and to your undertakings, gentlemen, we owe our life and our existence to-day. It is gratifying for us to say, also, that in making our visit to the United States of America, little did we imagine that we would meet with such a universal reception, from the golden shores of the Pacific to the rocky shores of the Atlantic. Everywhere we have been there was that cordial feeling; and I think His Majesty will coincide with me in the expression, when I say that it is one of the objects of our visit to this great continent to secure the continuance and permanence of that cordiality. May this visit be the basis of the continuance of that friendship and cordial relation between the United States and the Hawaiian government of the Sandwich Islands.

Some time was then spent in general conversation, after which refreshments were served in the dining-room below. The King soon returned to the parlor, and at about ten o'clock left the house, when the company retired.

The occasion was fitted to produce a vivid impression of changes wrought by the Gospel at the Islands. His Majesty has been pleased to express himself as much gratified with the interview.

---

## MISSIONARIES AND NATIVE ECCLESIASTICAL BODIES.

AMONG the many questions, not always easy of solution, which must arise in connection with the missionary work, some, as churches multiply, and native pastors are raised up, will have reference to the relations which missionaries should sustain towards these churches and pastors. In the missions of the American Board, it has been deemed inexpedient for the missionaries to be other than *corresponding members* of native ecclesiastical bodies;—inexpedient for missionaries and the native ministers to be united in the same ecclesiastical organizations on any other basis. Some other Boards and missions have judged differently, and in many minds, doubtless, it will still be a question which view

is correct. "The Missionary" (organ of the Southern Presbyterian Board), for November last, gives a letter from China on this subject, which may be of value to readers of the "Herald" also.

An editorial introducing the letter, says:—

"It will be remembered that the missionaries in China were organized by the last Assembly into a Presbytery, which was to be called the Presbytery of Hangchow, and that a good deal of diversity of views prevailed in the Assembly in relation to that action. A letter recently received from Mr. Houston, of Hangchow, states that whilst the missionaries at one time were prepared to ask the Assembly to take this action, subsequent reflection, as well as subsequent development of facts, led them to the conclusion that the measure would be unwise and inexpedient. The reasons for not adopting this measure are set forth in the following extracts, which though evidently written without reference to publication, are, nevertheless, so weighty that they deserve the serious consideration of our people. . . . It is probable that the missionaries will send up a memorial to the next Assembly, asking that the action of the last Assembly in relation to this matter may be rescinded."

Mr. Houston wrote, July 23, 1874:—

"It seems to us very doubtful whether it is wise for the foreign missionaries to be united with the natives in a presbytery in China. As long as the foreigners are in the majority in the presbytery, it is plain sailing, for the body is then essentially a foreign presbytery. But as the work progresses, the native element in the presbytery increases, till at last it predominates greatly. There is, then, a body of which two thirds, say, are Chinese, and one third foreigners. . . . It must be remembered that the missionaries, who are the fathers at first in a presbytery, die off, and then the *fathers* of the presbytery are Chinese. Such is now the case in the Northern presbytery here, and the Chinese who were the associates of the early missionaries, look down somewhat on the present race of missionaries as being their juniors. Here, then, we have two races combined in a presbytery, with the inferior race, still in contact with heathenism, in the majority. This seems to be a state of things which it is well to avoid if practicable. The grace ordinarily given to men in the world does not seem to break up the distinctions of race to such a degree that a Chinaman will not, generally, prefer to vote with his Chinese brethren, rather than divide with them, and vote with his foreign brethren. It is, therefore, likely to happen in the presbytery, that on some questions the Chinese will stand as a body on one side, and the foreigners as a body on the other. This has happened more than once in the Northern presbytery, and you will see, of course, that it is a thing to be deprecated. I know that this has been a sore matter sometimes with our Northern brethren. If the missionaries retained their simple character as evangelists, and only sat in the presbyteries as corresponding members, to advise and instruct, this friction would be avoided. Again, supposing a case should arise affecting the honor of the foreign missionary. Would he be disposed to submit his case to a presbytery controlled by Chinese converts, who are, in the very nature of the case, comparatively immature Christians? I think not.

"2d. Another reason why it is unadvisable for foreigners and natives to be joined in one presbytery, is that it tends to prevent the union of the native Christians. It is evidently improper to perpetuate here any difference, not doctrinal, which may exist in the churches at home; that is to say, all the

Presbyterians in one place should be led to regard themselves as one body. There are four branches of the Presbyterian Church now operating in China, — the English, Scotch, and Northern, besides our own. Where foreigners are united with the natives in a presbytery, the presbytery, of course, attaches to the foreign Assembly. If this state of things exists, how can the native Presbyterians come together in an organized capacity? The foreigners cannot come together, and the natives are bound up with the foreigners. It seems plain, too, that when the missionaries retain their original character as evangelists, the tendency is to promote the spirit of self-direction, and self-support in the native churches. When the missionaries are joined with the natives in a presbytery, the tendency is to keep the native churches in the foreign leading-strings.

"All the business necessary to be transacted by the missionaries, can be transacted at the mission meeting, which meets annually. This mission meeting is necessary even where a presbytery is formed. It is the mission meeting only that can discuss and act on appropriations of money and things of this kind, and the natives have no place there. It seemed to us, therefore, that there was no occasion for organizing a presbytery here, and that it was inexpedient to do so."

## "CIVILIZE THE AFRICAN, AND THEN CHRISTIANIZE HIM."

By REV. JOSIAH TYLER.

THIS seems to be the order some noted African explorers would have missionaries observe. Sir Samuel Baker says: "The philanthropist and missionary will expend their noble energies in vain in struggling against the savage hordes, until the first steps toward their gradual enlightenment shall have been made by commerce." He advises the missionaries to *wait awhile*, till the Africans have been humanized. Said Alvan S. Southworth, in an address before the American Geographical Society, nearly two years ago: "I have roughly computed that the Christian world has spent on missionary labor in Africa, since the era of telegraphs and railroads began, an amount sufficient to have built a railroad along the line of the equator. Let us be practical with the negro, for in his aboriginal state you cannot spiritualize him." He rejoices that the Viceroy of Egypt is sending into Central Africa such missionaries as the railroad and a steamboat.

What are we to infer from these and similar statements, meeting us from all points? Evidently that those who are devoting their lives to the elevation of Africa are mistaken, for their *modus operandi* is to *evangelize first*, in accordance, as they maintain, with the divinely-appointed method — "*Preach the Gospel.*" "But," asks one, "would you preach in Africa, to those dull, besotted people, as you would in America?" I reply, Yes, substantially. The son of Ham is yet to be found, whether a Zulu, Mpongwe, or Hottentot, who cannot perceive moral distinctions, — in other words, who has not a conscience, — and who cannot be benefited by the simple narration of the "old, old story." If he thinks (and is there a human being incapable of thinking?) his thoughts can be directed to his Maker, his duty, and his destiny.



It has been said: "As there is no philosopher too wise, so there is no child too simple to take in God, through Christ, as the moral life-power in his nature." We may apply this to the lowest of our race in heathendom, as well as in Christendom. The gospel, meeting the soul's greatest want, removes its darkness. "The entrance of thy word giveth light." God's Spirit, working through the truth and the preacher, effects a change, without which all benevolent efforts are vain. Attending this change, and flowing from it as naturally as a stream from its fountain, there springs up in the heart of the hitherto unclad, filthy, and lazy heathen, a desire for clothing, for soap to cleanse it, and for some industrial employment. Then follow neat and comfortable dwellings, school-houses, sanctuaries, improved methods of cultivating the soil, and other proofs of the civilizing power of the gospel.

The history of missions illustrates this abundantly. Ask the venerable Moffatt by what agency the Bechuanas were first brought to appreciate the importance of civilization. Has he not told us repeatedly — *by the gospel*? Inquire of Rev. Aldin Grout, the apostle of American missions to the *Zulus*, whether he had any success in *civilizing* those barbarians till he had first *gospelized* them. I venture to assert, he will answer emphatically in the negative. The writer can speak from experience. Ten long years of toil among Africans, almost as wild as the beasts which nightly prowled about his dwelling, witnessed no desire for either a shirt or plow till there were *conversions to Christ*. What we testify in regard to Africa is true of other parts of the world. The regeneration of the Samoan Islands, and their rapid advancement in commerce, is clearly traceable to the gospel. Three years ago, one of the missionaries in those islands reported that "the natives expend from £50,000 to £100,000 a year; and if it be asked why, simply that they may appear decent in the house of God on the Lord's day."

Far be it from us to ignore the necessity and importance of civilization. It goes hand in hand with Christianity. We cannot dispense with it in elevating the degraded. But why not give it the place to which it belongs, as a *secondary and subordinate* agent?

Would that those who find fault with the evangelistic method of conducting missions were disposed to give us an example, a thoroughly practical one, of *how* to do the required work. Friends of civilization, please charter a vessel freighted with sewing-machines, sugar-mills, plows, and other "civilizers"; come to South Africa; plant yourselves among a tribe who know nothing of Christianity or civilization; experiment faithfully, say for fifteen years, and then report. Do this, or cease contending that old and tried missionaries, of fifty years' experience, are "putting the cart before the horse," and are therefore unsuccessful.

---

## THE STATE OF THE TREASURY.

MANY inquiries are made in regard to the financial prospects of the Board. "Are the churches responding, promptly and cordially, to the wants of the missions?" "Are the contributions, on the whole, satisfactory?" Such questions as these have seemed to be more frequent of late than usual.

As the first third of the current year closed on the 31st of December, an inference of some value, as to the probability of a favorable exhibit on the 1st of September next, may be drawn from the sum already paid into the treasury. The donations and legacies for the old work amounted, within the last four months, to \$151,604.07. During the corresponding period of 1873, they were \$130,232. This increase is very gratifying. A proportionate advance for the remaining eight months, — January 1 to August 31, 1875, — would place the treasury in a better condition than it has known for several years.

To prevent misapprehension, however, it must be added that the gain is owing, for the most part, to the greater helpfulness of the Woman's Boards, to a larger inflow of legacies, and to the failure of a very generous donation to reach the Treasurer till after the close of the last financial year, and *not to the more abundant liberality of the churches* on which the Board is accustomed to rely. Indeed, there has been no evidence as yet of a general purpose, on the part of the Congregational constituency of the Board, to raise its offerings to \$400,000, — the sum which was mentioned at Rutland as the minimum that would suffice (with \$100,000 from other sources) for the adequate support of the missions. Some of our churches have, indeed, advanced twenty-five per cent. A few have done more than this. But the signs of an onward movement, such as the exigency requires, have thus far been wanting.

The Committee feel obliged to bring these facts to the notice of the friends of the Board without further delay. They are fully apprised of the diminished resources of many, on the one hand, as also of the appeals addressed so frequently and so earnestly to the benevolent, on the other. But they are confident that the expenditures of the missions cannot be materially reduced without disastrous results; and a larger debt can hardly fail to be prolific of evil. They respectfully ask the churches, therefore, to keep in mind *the needed advance of twenty-five per cent.* on the largest contributions which they have made in past years.

The donations for the work in nominally Christian lands have fallen below those of the corresponding period last year. Then they were \$6,396.45; now they are \$5,141.12. Should this decrease continue to the end of the year, the issue would be very unfortunate.

If it is asked, "Why does the Board desire a second collection?" a single answer will suffice for the present. "If there had been no second collection last year, the indebtedness of the treasury would have been \$20,000 greater than it was!"

---

#### MRS. ELY.—CARE OF MISSIONARY CHILDREN.

MANY friends of missions will regret to learn, that Mrs. Z. S. Ely, of New York, has felt obliged to give up the important trust she has held for several years, in connection with Mrs. Walker, in caring for the children of missionaries in this country. Her generous sympathy and self-sacrificing labors in their behalf, will long be cherished in grateful remembrance at many missionary stations.

As soon as practicable some one else will be secured to aid Mrs. Walker in a work becoming more and more necessary and important to the best interests of the cause.

## MISSIONS OF THE BOARD.

*European Turkey Mission.*

## THEOLOGICAL STUDENTS—BRIGHTENING PROSPECTS.

MR. CLARKE wrote from Samokov, October 31:—

“The spirit of our Annual Meeting, changes resulting from its action, and the graduating of the first class from the theological school, promise more vigorous work, and important results for our future. For over fifteen years the mission work has been going on, and, on the whole, gradually gaining ground in this field. Still, stations have been given up and changes made, so that we have often hardly seemed to hold our own. Now, however, three stations are manned with men who are at direct mission work, the schools are on a fair working basis, and the going out of six graduates and two undergraduates of the theological school has especially added to our force. Four of these graduates, with the two preachers before in the field, are at important points, only one of which is occupied as a mission station; and the others are spending weeks at places where before we could only send workers for a few days, so that now we may reckon these places as regular out-stations. Looking at the past and the present, my heart has been full. God has blessed his work, but with the increase of agencies I am sure he will bless it more abundantly.

“Of the past fifteen years some five were spent in laying foundations, in praying and hoping, but with little visible result. The next five years we could see a steady advance from our inner view, though not much was observable to outsiders. Since that time the changes have been rapid, and now, in twelve places connected with this station, there are about seventy persons giving evidence of a change of heart and exerting a positive Christian influence. Among the Bulgarian people there are probably, in all, over forty such places, and perhaps two hundred such witnesses for the truth. Besides this, influences have permeated almost all the nation, destroying their confidence in their own ecclesiastical

leaders, and turning the same toward Bible teachers. A letter just received from the helper at Philippopolis, says: ‘The most enlightened of the people have ceased to have any respect toward any faith whatever, especially toward their own church. The church is empty. All these districts are open to the work of the Lord, though there are decided opposers, and the truth has more or less obtained an influence in all the villages. The people of this city are wholly dissatisfied with their Bishop, and feel the lack of that which can be supplied only by the truth of God. The truth progresses and will progress, only there must be living workers.’

“The year of the theological school closed August 11. The next day the six graduates were examined for license to preach, by six missionaries and Pastor Ivaneho, of the Bansko church. We were gratified at the appearance of all. They are fitted for useful work. In clear thinking they are fully equal to the educated classes whom they will meet, while in heart they all seemed prepared for their work by having the indwelling of the loving Saviour. They are the stronger in that they feel their weakness.”

## PROSPECTS AT BANSKO.

“I visited Bansko, August 19–26, with Mr. Marsh. . . . In Banya, one hour from Bansko, eleven men were recently driven from their church because of their Protestantism. All but one have been induced by their opposers to ask permission to return, but several of these are fully convinced of the truth and wholly dissatisfied with their present position. We were glad to find that the church in Bansko has been gaining ground, though for about eighteen months the pastor has felt able to be with them only a few times, on account of the prolonged sickness of his wife, who recently died here. . . . The Sabbath services, and the special meetings with the brethren, gave evidence of the most cordial feelings on the part of the brethren toward us. On the Sabbath, five of those expelled from the old church at Banya were present. We heard



of several cases of special interest, which give promise of important results when the pastor shall be able to return and devote his time to working among his people, and in the surrounding places."

### Western Turkey Mission.

#### THE GREEKS ON THE PLAIN OF BROOSA.

MR. RICHARDSON wrote from Broosa, November 5, sending "the report of a tour through the Greek towns and villages of the Plain of Broosa, by Mr. Paniotes Markajes, formerly teacher of our Greek class, and now Greek teacher at Marsovan." Mr. Richardson says: "It will appear from this report that there is very much to encourage effort for the Greeks. The field, already white for the harvest, invites laborers." A portion only of Mr. Markajes' report will be given here. He states:—

"I left Broosa on the 11th of March, and the same day, after a ride of eight hours in cold and snow, I arrived at the ancient town of Apollonia, on a peninsula in the lake of the same name. There being no hotel, I spent the night in a coffee-shop, and was nearly suffocated with fumes of liquor and tobacco. The population consists of about four hundred houses of Greeks, who speak Greek, and one hundred Turkish houses. Most of the inhabitants are fishermen. The atmosphere of the town is bad and the people superstitious.

"The first thing I sold was a copy of the Gospels, to a lad about fifteen years old, who soon after returned and wished me to take it back again. I declined doing so, but went with him to see his older brother, with whom I conversed on various religious topics for more than an hour. At parting he said, 'Adieu, my friend. Your books are very good, and I know that the opposition against them comes from our lazy priests.'

"On the Sabbath I had an interview with a number of persons, including several priests. I spoke to them about the Sabbath; but they were not pleased, especially one of them, who was accustomed to go to Broosa on that day. The same day I had a talk with another man, to

whom I read the 33d chapter of Ezekiel. The priests are guilty, I said, when they neglect to teach us; but we, too, are guilty when, having time and opportunity, we fail to read and learn the will of God. This man afterwards bought a Bible. During the week I had many discussions with the people, who were friendly, and bought books to the amount of one hundred and eleven and a half piasters.

"I next went to a village called Karagaj, one hour from Apollonius, on the shore of the same lake. It has seventy Greek-speaking Greek houses, and twenty Turkish. The people are not fishermen but farmers. There I remained in a coffee-shop even worse than that at Apollonius.

"The men manifesting some curiosity about my books, I read to them the 25th chapter of Matthew. They then began to ask about keeping fasts, and other things in which the Greeks trust for salvation. I read and commented on the 58th chapter of Isaiah, and then said to them, 'We may fast and pray all our lives, yet if we do not believe on the Lord Jesus Christ, and keep his commandments, we cannot be saved.' I also read Matthew xv. 10, and following. I showed them that the fasts and other good works in which they trusted were the commandments of men, and said to them, 'You fast, and at the same time get drunk.' They saw the inconsistency, and made no reply. In that village I sold seventy-four piasters' worth of books.

"The next place I went to was Kari Kaja, which has one hundred and twenty houses, all Greek and speaking Greek. This village is one of nine, called *Pisticos*, or Shepherd villages. As these villages have neither inns nor coffee-houses, I was obliged, like all other strangers, to lodge in the school-room. The teacher was rejoiced at seeing my books, and bought several; but afterwards, when he learned that I was a Protestant, he became greatly alarmed lest the chief men should eject him from his place for harboring a heretic. He would have driven me off, but that he himself was, for some cause, arrested and imprisoned. I was very uncomfortable. The weather was

cold, and I had no fire. I had nothing to eat, not even bread; and as there was none to be bought, I had to beg from house to house. But more than all, I was grieved in spirit that I could not speak of Christ nor dispose of my books. So, after three days, I left that village, mourning over their ignorance and spiritual darkness.

"I went two hours to Primikir, a place of thirty houses, all Greek and speaking Greek. They have neither school nor teacher. I was obliged to remain in the house of a priest. The next morning, which was the Sabbath, the priest, having observed that in asking a blessing at table I did not make the sign of the cross, said to me, 'You must leave my house.' Four copies of the Psalms which I had sold on my arrival were returned to me, and then, leaving my boxes of books and baggage, I was obliged to go to the next village, two hours, on foot.

"On the 3d of April I went to Kirmasti, four hours south from Moohalich. This town has three hundred Armenian, sixty Greek, and one hundred and twenty Turkish houses, and, like Moohalich, all the communities speak only the Turkish language. I put up at an inn. The next day was the Sabbath. The Armenian teacher came in and began to play backgammon. I invited him to my room and read to him the fourth Commandment. During the day more than seventy men, in parties of four or five, called on me. I reasoned with them on religious subjects, bringing proofs from the Bible. Some of the people know the truth very well, and they ought to have an evangelist to preach the Word to them. I left that city with a glad heart, because I had had a good opportunity to speak of Christ and his great sacrifice.

"At Elygmus, containing two hundred Greek-speaking houses, all seemed friendly to the Bible, especially the teacher. The priest, however, at length said, 'Your books are erroneous.' I asked, 'How do you know they are erroneous?' He replied, 'The Church says so.' I had a long discussion with him, and he became my friend at last. I remained there thirteen days, and had many opportunities of speaking to the people. One evening

I discoursed for three hours, to twelve persons, about the errors of the Greek Church.

"During this tour of three months and a half, thirteen places were visited, having an aggregate of about four thousand Greek houses, or at least twenty thousand persons. But this is less than one third of the Greek population of the 'Plain of Broosa,' which contains, as near as I have been able to ascertain, about forty towns and villages, and an aggregate of, say, twelve thousand houses, or sixty thousand persons. For this mass of souls sitting in the darkness of ignorance and error, scattered over the area of a semicircle with Broosa for its centre, lying east, north, and west of us, and for the most part quite in sight from the window where I write, and all within a day's ride, what have we been able to do? We sent out a Greek student from here, who visited a part of these places in May, 1868; and nothing more until the tour described in this letter.

"My dear brother, this communication is long, but will you not read and ponder it patiently, that you may assist in answering the question, — Can the Board and the mission any longer thus neglect these perishing Greeks without incurring guilt?"

### Central Turkey Mission.

#### THE PAST AND THE PRESENT — PROGRESS.

ONE who has been for several years away from a place with which he was once familiar, on returning to it, is very likely at once to notice changes that have occurred during his absence. This is not less true of missionaries, as they revisit a field of their former labors, than of others. Mr. Crane returned to the Central Turkey field a few months since, and was naturally led to view the missionary work there, in its several departments, "as contrasted with what it was when he was connected with it, nearly a quarter of a century ago." Some results of this comparative view he presented in a letter to Rev. Henry Jones, Secretary of the Turkish Missions Aid Society, London, sending a copy of the letter, also, to the Missionary Rooms at Boston.



Readers will be glad to see here, though in a much abridged form, portions of the statement :—

“The missionary service, in those early days, was largely pioneer in its character. It was laying foundations, and much rubbish had to be removed. The Bible had but recently been translated into the languages of the people, and its truths were, in a great measure, new and fresh, naturally awakening a spirit of inquiry. But long-established errors, and misconceptions of Scripture doctrine, would not yield their hold upon the minds of the masses without much, and often sharp discussion, and not unfrequently, violent opposition. Persecution was then no uncommon thing, and those who received the truth might literally be said to have been ‘chosen in the furnace.’ Hence the missionary’s labors then consisted mainly in *personal* preaching and expounding of the Scriptures. His study became the resort of inquirers during all hours of the day, and often far into the night. Little companies of two, four, or half a dozen, would happen in, and at once some passage of the Bible would be referred to, furnishing a starting-point from which to preach unto them Jesus and the resurrection.’ Not a small portion of the missionary’s time was thus occupied in explaining the truth to those who came, often like Nicodemus, alone, or by night. Some of these comers were only carpers; but in the main they were sincere inquirers; and their earnestness rendered the missionary service a joy and delight.

“Numbers also attended preaching services on the Sabbath, held at first in private houses, or under the shade of trees, by a river-side, or, as in Aintab, under a kind of booth, covered with matting and afterwards thatched, and so serving as a place of worship, the only one granted for several years. But the numbers attending at Aintab steadily increased, until they began at length to be counted not merely by scores but by hundreds. Then came a time of general awakening. . . . Churches at length were formed; prayer-meetings were instituted; and preaching services were increased in number.

“There began also to be a greater

demand for the Scriptures, and other religious books; book depositaries were opened; itinerant colporters were employed; native laborers were sent out to various points; petitions began to come in, often from places not yet visited by a missionary, urging that a preacher be sent. From Marash, there came to Aintab three earnest delegates begging for a preacher, and declaring that they had resolved not to leave the place until they had obtained one to go back with them. Such was the opening of the missionary work in Marash, now one of the most flourishing of all the stations in Central Turkey. The demand came also for greater privileges of education. Schools were accordingly opened; and as the higher school at Constantinople failed to meet the rapidly increasing need of native helpers for the interior stations, necessity was laid upon the missionaries to take such young men as seemed best adapted for the service, and prepare them, in a private way, for the work of the ministry.

“Thus the work grew; missionary operations were enlarged; the fields opened; and new methods of operation, with new appliances, were needed. A quarter of a century has wrought great changes. New needs are felt; new enterprises, with more advanced privileges, must needs be set on foot, rendering the duties of the missionary now, essentially superintendent and educational, rather than initiative and discursive. He has now to deal, not so much with individuals and *little* audiences, as with churches and communities, and with those who are to become the pastors and spiritual leaders of the people. Churches exist in nearly every important city and town, and in a large number of villages, not only all through Central Turkey, but throughout the Turkish Empire. In Central Turkey alone there are now no less than twenty-six organized churches, with some 2,500 members, and audiences amounting in the aggregate to 5,000 or 6,000 steady attendants.

“Sunday-schools were early made part of the church work. These schools have succeeded in drawing in from all classes and ages. In Aintab and Marash, where

there are several churches, the Sunday-schools are as largely attended as the preaching services, and large audiences are the usual rule at these. In some cases there are as many as 600 in a single school. Formerly, before the churches were divided, there were more; at times 1,000, or even 1,200 or 1,500. All seem to feel that these schools are among the choicest of their religious privileges. No library books are ever used as an inducement to draw them in, but the *Bible* is the great attraction.

"The churches of the mission are, in the main, no longer dependent upon the missionary, either for support or for pastoral guidance; but are, to a large extent, self-supporting; and it is the aim of the mission to make them wholly so, and to supply them with pastors of their own, — pastors who have been specially educated for the sacred office by a course of thorough academic and theological training.

"Pastors and churches have formed themselves into Evangelical Unions, which usually meet, by delegations, once a year, to consult upon the best methods of promoting the spiritual interests of the churches.

"Aside from the pastors, there are native helpers employed by the missionaries, for the most part at the out-stations, or temporarily supplying the spiritual needs of the smaller churches. The theological students — such as are deemed suitable — ordinarily spend their vacations in these services.

"A very important part of the resident missionary's duty now consists in the superintendence of these out-stations and native agencies. Frequent visits, by *missionary tours*, are made to these outposts, of which there are some forty in the Central Turkey mission. These tours constitute a prime agency in the aggressive movement of the evangelization. To neglect these struggling little churches, and the anxious *Bible-seekers* in the villages, would be a grand mistake. A constant correspondence with these little churches and communities is to be kept up, so that the missionary is a kind of secretary and superintendent, attending to the spiritual, educational, and often even the secular interests of these many little communities

that look to him for counsel and support.

"No slight portion of his time is occupied also, at the central stations, in consultation with the native pastors and church committees; assisting them in the arrangement and adjustment of their church matters; seeing that the educational interests of the communities are properly looked after; planning advance measures and improvements in various directions; but, especially, in preparing native agencies for the pressing needs of the rapidly widening field.

"Hence, in addition to the building of churches and chapels and school houses, preparatory and *advanced* schools must be opened and maintained. In the Theological Seminary at Marash, a beginning has been made which is already bringing forth happy fruits, in supplying the need so universally felt in Central Turkey, of young men fully equipped for the service, and able to cope with the agencies of error, which are becoming yearly not only more numerous, but more outspoken and energetic. Money, and time, and efforts expended in these educational instrumentalities are not in vain. Infidelity is active here, as elsewhere; and to meet it, minds trained to close and accurate thought, and fully furnished, are especially demanded. Thorough theological education is just as necessary a part of a pastor's preparation for his responsible office here, as in England or America.

"In this connection, also, comes in the thought of higher educational advantages made available to all in this land. The youth of this country are beginning to seek for these advantages, and if they are not furnished to them through evangelical agencies, they will be sought for from other sources. Already young men from these regions have gone both to England and America, and some to Jesuitical institutions, for the education which their active minds so eagerly crave.

"Hence the exceeding importance of such an institution as the Central Turkey College, which is now in contemplation, its inception already in progress, which the Turkish Mission Aid Society have so cordially indorsed and aided. The coming winter, we hope, will witness the com-

pletion of the preparatory-school building connected with it, for which funds have been raised among the friends of the cause in England and America. For the full realization of the enterprise time is doubtless needed; but that it is prospectively demanded, few can question who have adequately measured its need. And it becomes the friends of evangelical learning to be awake to its importance, before other agencies, hostile to the Bible, step in. Already have the Jesuits begun their counter advance. In Marash ground has been purchased, and buildings are being erected by foreign funds; and even in the little village of Aibez, in the Giaour Mountains, they have erected edifices for educational purposes, with a view to the inculcation of their own peculiar dogmas.

"It is high time that the friends of the Bible should awake. Opportunities such as are now presented to gospel agencies in this land, if once allowed to pass out of hand, may never be presented again under like favorable auspices."

### Eastern Turkey Mission.

#### SCHOOLS AT ERZROOM — GRADUATES.

Miss PATRICK, writing on the 28th of October, furnishes a very pleasant account of closing exercises in the schools at Erzroom, a part of which will be given here:—

"The examinations took place in the girls' school-room, both schools being examined at the same time. The pleasant, sunny room presented an attractive appearance, with maps and apparatus arranged for examination, and the bright, interested faces of the scholars, anxious to do as well as possible.

"After the exercises were opened with music and prayer, one of the younger girls read a short 'salutatory,' thanking the visitors for the interest they expressed by their presence, etc. Then followed the recitations of the various classes, interspersed with compositions, declamations, and music. We have been very much pleased this year with the progress made by the pupils in music. Singing forms such a prominent part of their work in the villages, that it seems impor-

tant for them to learn to sing as well as possible. They have had lessons regularly in vocal music, and some instruction in playing. The audience seemed quite surprised, after music was announced, to see one of the girls take her place at the organ and accompany the singing, keeping the time correctly, and playing interludes where they were required. Two of the girls sang 'Sweet Home,' as a duet, and a young girl from Ordo sang one of the national songs of the Armenians with taste and expression. It has gratified us very much, during the summer, to see how often, Sabbath mornings, or at other times during their leisure moments, they would gather around the organ to sing the 'Sweet words of Jesus,' with one of their number playing the instrument. Truly, in this dark land, as elsewhere, the refining, elevating influence of music cannot be too highly estimated. In their various classes the girls acquitted themselves very creditably: not without mistakes, of course, but perhaps with no more than sometimes occur in examinations in America. This year we had seven graduates from the two schools, — two young men with their wives, a widow of a student who died before finishing his course, and two young girls. They are the first who have graduated from the Erzroom schools, and to us, at least, the graduating exercises were full of interest. As those who had been so long under our care appeared for the last time in the capacity of scholars, and read their compositions and repeated their words of farewell, they seemed dearer to us than ever. The young man who delivered the valedictory was so much affected that he could with difficulty control his feelings, and as he thanked his teachers for the love and care they had bestowed upon him and his class, the gratitude he expressed was a pleasing contrast to the stolid indifference so often found among the Armenians. And when they came forward to receive their diplomas, and the parting words of counsel with which they were presented, there was not a dry eye among them. We trust none of the seven leave us without that best of all preparations for their life-work — a hope in Jesus. In the evening following the



examinations there was a reunion for the scholars, and a wedding; one of our girls being married to one of the students."

#### EDUCATION AT HARPOOT.

Writing from Harpoot, November 12, Mr. H. N. Barnum makes a brief but pleasing reference to the closing examinations of schools there:—

"I hope others will find the time to write to you about the examinations. Misses Seymour and Bush are thoroughly devoted to their seminary, and I felt, on coming from their examination, that there is nothing in all our field more gratifying and encouraging than the work which they are doing. The discipline and instruction of the seminary are very thorough, but what is vastly more important, these good sisters are *moulding the characters* of all their pupils, and they have the satisfaction of seeing the most of them not only hopeful Christians, but animated by an earnest, noble purpose.

"The examination of the normal school extended over two days, and was in every way most thorough and gratifying. As I have not been specially connected with the school the past year, I may say that both teachers and pupils have abundant occasion to be gratified by the progress made. During the examination, I could not but wish that those who have been accustomed to think education is at a discount at Harpoot, might have been present, to see and judge for themselves whether anything more in this direction is demanded in the present stage of the missionary work.

"Of the work here, as a whole, there is nothing of special interest to communicate just now. O, how we need, how we long to see, a great outpouring of the Holy Spirit all about us! Ask Christians to help us by their prayers. Those who have little or no money to give can still help us *wonderfully* if they will only pray for us, and for all who coöperate with us here,—the pastors, preachers, helpers, teachers; the churches, and all these little communities."

The little "Harpoot News" gives a fuller account of these school examina-

tions, from which the following passages are taken:—

"The examination of our Female Seminary was held on the 26th of October. The day was as fair as sunshine and blue skies could make it. Our school-room proved far too small for the crowd of parents and former pupils who desired admittance. The girls, dressed in their best, and most of them conscious of a good preparation for the exercises, by earnest study and prayer for God's blessing, were ready by half-past eight to show what the work of the past months had done for them. From that time until four o'clock, with a recess of an hour at noon, we were busy in reviewing the classes. . . .

"The class in Armenian History numbered eleven, and proved its faithfulness in study by the list of eight names on its roll of honor, for perfect lessons all the year. The first class in Arithmetic was examined, having completed the book; that in Geography had, among other difficulties, mastered the names of our States, a feat for a foreigner. Those in Algebra had reached the mystery of the binomial theory, and those in Astronomy the still greater mysteries of the solar system. They deserved praise for their accurate remembrance of statistics, etc. . . .

"The first class examined in the afternoon was in Ancient Armenian, taught by one of the teachers of the Normal School. We have boasted this year over one scholar in Geometry whose beautifully drawn figures would have done credit to scholars at home.

"The first class in the Bible passed a fine examination on the life and travels of St. Paul, accurately describing his whole course on the map. They had also studied Genesis, and some of the Epistles, during the year. . . .

"Interspersed through the day were many dialogues, compositions, and songs. Our Mason and Hamlin organ was one of the chief charms of the exercises. More and more it helps us in our work.

"Prizes were given to pupils who had drawn maps of Palestine in a really beautiful and correct manner, also to one who had been thirty-five times at the head

of her spelling class. It was found that only five had whispered during the year. There was one graduate.

"And so ended the day, leaving us grateful that something had been done, when so many times our daily work had promised so little. Especially were we grateful when we remembered that, of our thirty-five pupils, we had good hope that twenty-five were Christians.

"Tuesday and Wednesday were devoted to the examination of the fifty-seven pupils in the Normal School. The first morning was entirely occupied by lessons in Turkish, both in the Armenian and Arabic characters. Quite a superior teacher had been secured for these classes. The proficiency of his class, and the way in which he examined them, proved that he is a wide-awake teacher. . . . The first class in English read with ease, and translated with a nicety of correctness that showed careful training. Then there were classes in Ancient and Modern Armenian Grammar, in Geography, in Arithmetic (the first class in which had finished the book), in Algebra, and Physiology. The classes in Astronomy, Geometry, and the Bible, did themselves and their teacher credit. . . .

"Tuesday evening, the Normal School building was pleasantly lighted; the bright, happy faces of the students were seen on one side of the room, while the equally happy, but more shy countenances of the seminary girls peeped out from their gaily-colored headkerchiefs on the other side. A long table running through the centre of the room, covered with good cheer for the inner man, formed an effectual barrier to any disposed to transgress the oriental rules of propriety between the sexes. Old students, who had come to attend the examinations, and the parents of present pupils, were among the guests at this pleasant reunion. . . .

"Wednesday evening, a full house assembled to witness an exhibition strongly resembling home school exercises. There were dialogues and speeches, in Turkish, Armenian, and English, and there were speakers whose fine voices, easy delivery, and graceful gestures, would have won applause for them on an American school

platform. . . . The large audience, among whom were the Armenian Vartabed and several prominent men from the old church, were apparently deeply interested.

"When it is remembered that among these fifty-seven pupils there are students of all grades, from the Catechism to Astronomy, and that there are nineteen hours of daily teaching, it will be seen that there is need of two associate teachers, two assistants, and a missionary superintendent. Let us hope and pray that these young men, who go out to labor as teachers this winter, may themselves be taught of the Spirit."

---

### *Mahratta Mission—Western India.*

#### A WELCOME TO RETURNING CHILDREN OF THE MISSION.

MR. BISSELL wrote from Ahmednuggur, October 31, at the time of the mission meeting and the "anniversary" of the native Christians:—

"To-day we welcome Mr. and Mrs. Hume to our Ahmednuggur home, and an entrance upon their missionary work. They came this morning, and went into the 'great congregation' of our native Christians. Pastor Vishnupunt was leading the meeting, and taking Mr. Hume by the hand, he conducted him to the platform, and in a few earnest words introduced him to the Christians; telling them who he was, and what his father had done for the missionary cause long ago; and in behalf of the Christian community he welcomed him to the work. Another spoke of Mrs. Hume [a daughter of Mr. Burgess] as born in this city. 'Her father had built the house of worship in which we were assembled, had obtained the bell which called us together, built the bungalow in which some of the missionaries lived,' and he might have added, wrote the grammar in which we study the language. Thus instead of the fathers are the children. It was an occasion of interest and joy to us all."

#### ANNIVERSARIES.

On the 7th of November, Mr. Bissell wrote again:—

"The anniversary services of last week were of great interest, both to ourselves and the native Christians assembled. The central theme chosen, around which the addresses were grouped, was 'Christ a perfect Saviour.' The different parts of this subject,—as his perfect divinity and humanity, the perfect atonement, the perfect example, his mediatorial work, and the gift of the Spirit, were dwelt upon, and were well fitted to give us a more exalted opinion of Christ the Lord. The presence of Rev. Narayan Sheshadrai, whom you saw in America last year, and of two other esteemed brethren of the Free Church of Scotland's Mission, added much to the interest of our meeting. We trust the spirituality of our native brethren has been raised, and that new strength has been received for the future service of the Master."

---

### Madura Mission — Southern India.

#### A SABBATH ON A TOUR.

MR. NOYES wrote, August 31, from one of his stopping places on a tour, twenty miles southwest of Periaculam:—

"I seldom take a tent on such a tour as this, but usually put up in a school-house, or a room in a pastor's house, or in one end of a church. I am now occupying a space about twelve feet square, inclosed by a curtain, in the rear of the church. I arrived here on Saturday morning, after a long, dusty journey; but after a refreshing bath and a good breakfast, I was prepared to receive visitors, who continued to call at intervals through most of the day. Some came for medicine, some to tell their trials and grievances, and others merely for conversation or to pay their respects. In the afternoon, after visiting the school, which is in the centre of the village, I went into the streets, in company with the teacher and two church members, to preach to the heathen. Large numbers of people came around us, and we continued to speak by turns to the different companies which came and went for about two hours. Most of the preaching was by a native Christian from a neighboring village, who happened to be present. He showed

great aptitude in addressing the heathen, being able to quote from Hindoo authors and to repeat Tamil poetry 'ad libitum.' The next day being Sunday, public worship was held in the church at ten A. M. The house was packed full of men, women, and children, so that my curtain had to be removed, and my bed, table, and boxes stowed away into the snuggest possible quarters. It would have seemed a strange-looking assembly to one unaccustomed to such a scene. All were seated upon the earth floor, the women with babes in their arms on one side, the men on the other, and the school children in front. Two years' old children could not be made to sit still, but would playfully run back and forth between father and mother. 'Babes and sucklings' would now and then set up a cry, and disconcerted mothers would jump up and run out with them. All this the preacher must get used to, for if the mother would attend church, all the children must come with her.

"Before beginning the service I questioned the men and women on the lessons which they had learned since my last visit. Nearly all had learned something; but I was most pleased to hear several women recite whole psalms, which they had committed to memory by hearing them repeated by the teacher's wife. Yet no one of them had learned as much as a poor woman in Kambam congregation, who repeated in my hearing, fluently and accurately, the first six Psalms, forty verses of the 119th Psalm, and several passages from the New Testament. The Kambam pastor told me that this woman, two years ago, was a heathen, but now one of the most earnest of his flock—though still unable to read.

"I conducted the morning service in the usual mode of conducting public worship in churches of our denomination—the singing being congregational, with no instrumental accompaniment. My sermon was extemporaneous, like the rest of the service. All was plain and simple adapted to the unlettered worshippers, and in keeping with the place in which we were assembled. But who will doubt that the humble worship of these little ones, in this literal temple of clay, was as acceptable to the Master as that of per-



sons outwardly more exalted, in costlier temples.

"There being no service in the afternoon we went out, as on the previous day, and preached to the heathen in the streets. In the evening it rained, and we had a smaller attendance at church than in the morning, so that it was thought best to change the service to a prayer-meeting. In this I was glad to have the church members take a part, which some did acceptably and with fervor. This may give you an idea of a visit over Sunday to a Christian congregation."

#### MEETING WITH HELPERS.

"Two days of my tour have been taken up with the usual monthly meeting of pastors, catechists, and teachers, at Kambei. The Kambei pastor reported that he had, during the month, received thirteen persons to his church on profession of faith. The reports of the other pastors were also encouraging, and the reports of the catechists and teachers indicated that they had been faithful in their work. I send you herewith one of these reports, with a translation, which happened to be the only one that was written out. It is a little better than the average, but will give you a good idea of a catechist's work."

#### A CATECHIST'S REPORT.

Many readers of the Herald will be interested in the report of a catechist referred to by Mr. Noyes. It is as follows:—

"The daily morning prayer-meetings in my congregation this month have been twenty-four. Divine service on the Lord's day has been conducted eight times. Private prayer-meetings, in the houses of the church-members, have been five. Special prayer-meetings for the congregation generally, one evening each week, five.

"The villages in which I have preached during the month are eight. In these eight I have held sixteen meetings (the total number present was 313); and have distributed tracts, and realized two and a half annas from what were sold.

"When I took charge of this congregation there were sixteen families on the roll. During the six months that I have

been here, by the grace of God, at the rate of one new family each month has been given me. These I have drawn to our Christian religion from Romanism. The increase in six months is six families, or sixteen souls. Formerly the men, women, and children of this congregation were irregular in their attendance on the public worship of the sanctuary and the prayer-meetings. They did not give proper attention to Scripture lessons, nor did they open their hands well in the giving of charity. The men of the congregation could not lead in public prayer. But with earnest hope, bearing them all often upon my heart in my prayers, I went with their case to God, who, I knew, was able to convert, sanctify, and fulfill in them all that was lacking. How great was my joy, that when I, a poor sinner, prayed, he graciously answered! The defects and shortcomings above related gradually improved a little, but for some time they were unwilling to lead in prayer, or to rise in the congregation and speak encouraging things. I had a special desire to have them lead in prayer and speak about our Saviour, and by the help of God's Spirit it was not long before my desire was gratified. On the evening of the 24th we held a prayer-meeting, and, in a way which I had not anticipated, a brother broke out in prayer as follows: 'O, Holy God! having come out from Romanism, a poor sinner chosen by thee, I come into thy presence in prayer. O bless me. Bless the catechist, bless the members of the congregation; and O do thou convert my kinsmen who still remain in the darkness of this Roman religion, and gather them all into thy church, so that this temple of God may be filled.' With great lowliness he prayed.

"Another brother then arose and said: 'Yesterday, the 23d (Sunday), I attended divine service at Kambam. All the men and women of that congregation attended service in a devout and orderly manner, and recited their Scripture lessons. I noticed, as a remarkable circumstance, that the women were in advance of the men in their studies. They all bring the hand-fuls of rice (laid aside from the daily allowance), and the tithes. We must do likewise; and our women must learn

diligently, must give alms, and walk orderly, as our God has appointed. We must not be Christians in name only; we must be true Christians.' Having made these remarks he kneeled and prayed as follows: 'O Lord, to us, a little fold, gathered in this sacred place, to our wives and children, grant thine Holy Spirit. Give to all thy grace, that we may devoutly come to thy temple and pray to thee. Thou hast called me, though the son of a 'Pandārum' of this dark Roman religion, together with my wife, to be thine own children. In like manner, O Lord, do thou gather into our church the wives of my two brothers. They never attend church. Give wisdom to their dark minds, and grant unto them, I pray thee, thy Holy Spirit, so that they may be gathered into the same fold with us.'"

"Thus much of the catechist's report was written. He closed with an earnest extemporaneous exhortation."

#### PROGRESS AT TIRUMANGALAM AND MANDAPASALAI.

A LETTER from Mr. Herrick, of Tirumangalam (12 miles southwest of Madura), dated October 14, 1874, notices many encouraging incidents there and at out-stations in that and the Mandapasalai fields. But in the last named station a very fatal disease has removed many from the Christian congregations, as well as from the communities around. Mr. Herrick writes:—

"The affairs of the station are mostly in a prosperous state. In one village where there has been a small congregation of Christians for twenty-five years, a prominent man has recently declared himself a Christian. He is a man of property, and of much more intelligence than the people generally. His wife joins him, and it may be hoped they will have much influence upon others.

"One of the catechists of this station has spent considerable time lately laboring in different villages where there are relatives of the people under his immediate instruction, and he is much encouraged. He is usually accompanied by one of two men (or by both of them), who are now members of the church, but were formerly priests of heathen temples.

"At our last communion season, six persons were admitted to the church. One is the wife of a catechist, and two are members of the station school. Two, a man and his wife, belong to this village, and have no connection with the mission except as members of the church. Their house is surrounded by the houses of heathen relatives and neighbors, but they are glad to have me or a catechist hold meetings in it, which are always attended by some of their neighbors or their children. The other person is a man living in a village seven or eight miles from here. He nominally embraced Christianity five or six years ago, and, though he has met with a good deal of opposition from his relatives, he has remained firm. He is a near relative of a large class of men living in Tirumangalam, several of whom are engaged in mercantile business, and are men of property. He is himself a trader, and has more intelligence than most men of his caste. The pastor at Mallankinaru has received four persons to the church within the last six months.

"I have been able to do little at Mandapasalai, except to hold the usual monthly meeting with helpers. Pastor Eames has received three and pastor Thomas two persons to the church since the month of March."

#### A PREVALENT FATAL DISEASE.

"That part of the Madura district has been greatly afflicted, during the last few months, both by scarcity of food and by a very fatal disease, from which several of the Christian congregations have suffered. I was informed by catechists, when at Mandapasalai a few days ago, that there had been fifty deaths in a single village, the previous month; and that the government officials had before reported five hundred deaths in that village since the disease commenced. They were unable to give the exact population of the village, but supposed that a fourth or a fifth part of the inhabitants had died. The congregation in this village, which numbered one hundred and twenty-nine, had lost twenty-two by the disease. In another congregation, six out of thirty-three have died, in another six out of forty-four, and in another, thirteen out of forty-



four. One of the deceased members of this last congregation was a man of such character that his death is a great loss, not only to this particular congregation, but to the whole station. Though at the very bottom of the social scale, according to the notions of the heathen, yet, on account of his good sense, his honesty and veracity, he commanded the respect of the heathen of all classes who were acquainted with him. He was a good reader, had gained much knowledge of the Bible, and was always earnest in his efforts, without pecuniary compensation, to make known the gospel to his countrymen. His name was Yésútháson, — *servant of Jesus*, and all who knew him believed him worthy of the name."

#### THE LOCOMOTIVE.

"At Pasumalai, the other day, I had my first sight of the locomotive recently arrived, — the first ever in the Madura district, — and it was a pleasant sight. It should be the earnest prayer of all that the Lord may use this, and others to follow, as instruments in the furtherance of his own cause."

---

#### North China Mission.

##### A CHAPEL SECURED AT PAO-TING-FU — OPPOSITION.

MR. PIERSON wrote from the new station Pao-ting-fu, September 22: —

"It is with special pleasure that I write you now, having something of unusual importance to communicate. On August 26 I made an agreement for the rent of a small shop, adjoining our little court and facing on the street, occupation to be given September 5. At that time I took quiet possession of the place, and immediately began to make repairs. These were not extensive, but enough to make the room a very comfortable little chapel. The repairs went quietly on and were completed on Saturday last. Meantime Brothers Chapin and Goodrich arrived from Tungcho. Their coming, just at this time, was an unexpected good fortune.

"On the Sabbath we opened the chapel for about two hours, and they addressed

a full but quiet audience. At about sundown runners from the mayor's office came to make inquiries. These were made of Brother Chai, our young helper, who had negotiated the bargain, and of the neighbor who had rented to us. Yesterday (Monday) more runners came, repeating the questions, and threatening these persons that unless the place were given up, they would arrest the parties and punish them daily until this should be done. The further opening of the chapel would be evidence that it had not been given up, and cause of arrest. These threats have somewhat alarmed the two, yet it is uncertain whether they really came from the mandarin or are designed to secure black-mail. They may easily pass over, but it is to be feared we have a siege before us. In the southern city of Peking, our Methodist brethren had a struggle of about six months in securing possession of a chapel. Two years since, you may remember, the Roman Catholics made an attempt to secure land in the city here, and were driven out by means similar to those threatened yesterday. But we have every reason to believe that God has led us here, and with humble faith we have set up our banners in his name. He *will not* leave nor forsake us. Steady progress in spiritual things seems to be our happy portion.

"Our hearts ache when we see the figures from the Treasury of the Board. Our help is in the Lord. My prayer is that he will not let us be put to shame."

#### THE NEW CHURCH AT TIENTSIN.

Mr. Stanley, of Tientsin, wrote October 7: —

"I have pleasure in reporting at last the opening of our new church for daily preaching. There was a good deal of delay in getting the furniture made, but all was done eventually, and we were permitted to open and dedicate it on the 21st of September. It is a neat, plain structure, built in foreign style, and presents the most striking front in the city. It attracts good audiences whenever opened for preaching. It stands on the site of the chapel destroyed at the time of the massacre, so bearing witness against that deed of shame, as well as testifying

that God's truth cannot be thus crushed. The building is capable of seating about two hundred and fifty persons. The location is a good one.

"It is a great joy to me to reopen our work at the old place, made dear by many pleasant memories of the past. It was a constant sorrow that we were so long prevented from again bearing testimony there.

"I am feeling quite alone again just now. Mr. Porter is away, with his sister, on a six or eight weeks' tour, and Mr. Smith is also absent on a round of ten or twelve weeks. With our new work here, — two chapels that *ought* to be opened daily, and an almost imperative demand, in the condition of our country work, for the presence and aid of the missionary among the converts and inquirers, my hands are full, and I can hardly decide whether I should go or stay. A helper just in from Ning Ching is full of hope concerning a number of inquirers, and *was* very desirous for me to go out, as I had promised to do; but seeing how the work is pressing me here, he doubts whether I ought to go. He will return and continue his labors. Yet I am thinking of going next week, for I fear if I do not go now, I cannot do so till after next mission meeting. When my country members ('station class') come, I *cannot* well leave till they return to their spring work. I want to make their winter of study as long as possible.

#### A STEP IN ADVANCE — MINES TO BE WORKED.

"We are rejoicing in a step in advance taken by the Chinese. They have just granted permission to open and work the iron and coal mines. James Henderson, Esq., a Scotchman, has been laboring for years to secure this result; and he is now on his way to England to purchase machinery and secure the necessary foremen for prosecuting the work. We wish him all success. A tramway is to be built for transporting the coal, which will be the forerunner of a railroad. We consider this an important concession on the part of the government, and are thankful that it has been secured sooner than most persons anticipated."

#### Japan Mission.

#### THE PRESSURE OF WORK.

A FEW paragraphs in a letter from Mr. Davis, dated Kobe, October 23, bring to view very clearly a difficulty which is often met in mission fields, and not seldom at home, sometimes with painful results, — a pressure of work until the physical powers give way. He writes: —

"Our work is pressing us. We have around Kobe as a center; a million and a quarter of people to whom we might preach the Gospel if we had men to do it; but we have not the men. The little native church is doing what it can. They decide not to take foreign money even to pay their expenses when on their preaching tours. They will do what they can with their own means, and stop there. We have ten now in our theological class, in which Mr. Gulick is helping me.

"Osaka is weak. There is no limit to the amount of work ready to be done in that center of five hundred thousand souls, with half a million more within reach around it. It requires more decision than most men possess to hold back from such a work so as not to break down; Dr. G—— came very near going under, but has, I trust, learned the lesson, and is coming up again. Mr. L—— is on the verge of breaking, but I trust we shall save him. Mr. G—— is, as the nautical man would say, holding on by the eyelids. Dr. B—— will, I fear, ere long, break down. I realize that it is a great deal easier to advise others than to take advice in this matter. I have had to work, ever since I came to Japan, with all the care with which an engineer would watch the pressure on a weak boiler. I can stand a great deal of regular work, but extras send up the flags of distress, and I must then drop everything and rest. I am constrained to use up about half my vital force in *holding back*."

#### PROGRESS.

Mr. Gordon, of Osaka, mentions the addition of five members to the church there in July, and two in September, and says there are other applicants. "The Sabbath services are still well attended, and interesting inquirers after truth are continually coming to us." One of the

largest booksellers in this city has taken a good supply of English and Chinese Bibles, and other Christian books, to sell on commission. "He seemed glad to get them."

Dr. Berry wrote, November 18: "We are having, so far as the development and maturing of the work is concerned, peculiar encouragement now. The Christian interest at Santa has developed so rapidly of late, that we shall be enabled to organize a church there before long. There are eight who have already expressed a hope in Christ, and the undercurrent of public feeling is strongly towards Christianity. Last Sabbath, Brother Davis was greeted by a congregation of eighty, which is the average number, though at times it reaches considerably over a hundred. During my last visit there, one of the Christians, the first physician in the place, and a man looked up to by the entire community, said to me, 'As soon as we have a church here, the church will take the care of the hospital, and through it do much of the charity work.' Nothing will please me better than to see much of the support and business management of our charity work assumed by these first churches, thus affording a worthy example for the churches which must soon follow."

---

### Western Mexico.

#### APPARENTLY BRIGHTENING PROSPECTS.

LETTERS have been received from Mr. Morgan, of October 17, and November 20-24. There would seem to be less excitement among the people and less danger to the missionaries than at previous dates, though the picture presented of the moral, social, and political condition of Mexico is by no means a pleasant one. In his October letter, Mr. Morgan says: "During the past month nothing of great importance has taken place, if I except the increased confidence I feel as to our personal safety." He refers, however, to "the ten murderers released a short time ago," — apparently the murderers of Mr. Stephens, — as "now walking about the

streets of Ahualulco, insulting the Protestants, and glorying in their vile deed."

On the 20th of November he wrote: —

"During the past month considerable interest has been shown in our meetings. A few weeks ago, the whole company arose in response to the question, 'How many will give themselves to Christ?' Fifty-eight persons gave their names as desiring to be baptized; but we cannot tell precisely how much this demonstration means. We shall see in due time. Mr. Watkins has had several 'Reunions' of late, in which one of the three great crimes of this country — drunkenness — was treated of at large. Next Christmas day we are to have a communion service, and a reception of members to the church. The ordinance of baptism is then to be administered to adults. At last advices, the congregation at Ahualulco continued faithful and persevering.

"During the past month there have come here two young men, students in the Lyceum, or High School. We are somewhat afraid that their enthusiasm runs too high to be permanent. We hope not, and if they have not mistaken their feelings the signs are good. The Spirit of God has been leading these young men on, apparently, for several years, until at this time they came to find us. They seem to be profoundly convinced of the degradation which their country suffers under the clergy. One lately exclaimed, 'O that I had not been born for yet fifty years to come, so that I should not have seen my country in such a state of barbarism!' The other said, in reply, 'Rather have you cause to thank God that you live in this time, that you may have a hand in the glorious work of the regeneration of our country!' Was not this a noble reply to the other generous-hearted, though seemingly selfish exclamation? These young men are both of the better class.

"Since my last, we have had two visits from an old man, more than one hundred years of age, who comes from San Pedro, a fashionable but exceedingly fanatical suburb of this city. The other day a very old and crippled woman came to tell Mr. Watkins that she was going to San Pedro



to live, and could not attend the meetings; but we were not to think, because she could not come, that she intended to fall back to Romanism. Not one step backwards for her, — but forward."

#### QUIET ELECTION.

"The elections of last Sunday week were said to have been the most orderly ever seen in this State. The order of the day would have done honor to the most highly civilized community in the world. The measures of the government were well taken for the preservation of order. The day before the election, I was informed by a friend of ours, a liberal, that it had been publicly talked of in the cathedral, that if there should be any disturbance from the elections, our house was to be attacked, under cover of an election mob. Knowing that the person who told me this would not have done so unless the statement had some good foundation, I went to the Governor of the State, and he very freely and kindly offered all the guarantees possible, saying that, should anything occur, we should have immediate intelligence, and a guard should be placed at our disposal. It afterwards appeared that our liberal friend had already communicated his information to the Governor, who had taken his measures accordingly. I also waited on the general commanding the federal troops, and he sent four soldiers, in disguise, to the corner of our block, and posted them there all day. The Governor also had police in disguise moving about in front of our house all that day.

"Mexican Republicanism is a very, very poor article. On the backs of many tickets for governor and deputies, was marked a certain letter, and the person who folded his paper so that this letter might be seen could vote without being challenged. 'Early and often' was not only the word but also the practice. A young man came to us in the evening boasting that he had voted in nine different wards, under different names, and had tried the tenth, but was too well known to be permitted to vote there. What patriotism! What republicans! Think of a young man who claims to be

somewhat respectable, boasting of such an act! Mr. Watkins and I gave him a sound admonition in regard to such conduct and its immoral character. I have since learned of other acts of a similar nature.

"Still this State makes great strides forward, judging by what I hear. For the last six weeks I have been out much, and have as yet met with no insult in my many trips about the city; but as these people await a propitious moment, when they can strike without being stricken, I am on my guard."

---

#### Northern Mexico.

"In July last, Mr. Herrick and the Mexican ordained preacher, Don Brigido Sepúlveda, made a tour of visitation to several out-stations, having been specially called to Galeana, where Don Brigido baptized a child, "the first child baptized," Mr. Herrick writes, "under the auspices of this mission, on the west side of the Sierra Madre."

On the 7th of September Mr. Herrick wrote again, from Monterey: "We hear that the Bishop has visited Galeana, doubtless on account of our hopeful work begun there, as he had not been there before for seven years. The place being very difficult of access, approached from the east only on horseback, he was compelled to make an immense detour by way of Saltillo. Well, he has been there, and we are informed by our preacher in Montemorelos that he has hurt the cause somewhat, turning the minds of some who were attending the meetings. We shall be on the ground this week if possible, starting day after to-morrow.<sup>1</sup> I am not surprised to hear that among the goodly number who enrolled themselves in the society there should be some unstable ones, and it would be strange if the visit of so distinguished an ecclesiastic, made for the express purpose of combatting us, should not succeed in partially turning back a few of the weaker ones. We shall hold a series of meetings, and I trust that,

<sup>1</sup> A severe storm prevented their going at the time here mentioned.

with the Divine blessing, the matter will be straightened out, at least. I hope in the beginning of the next month to be able to report progress. It is of the utmost importance, however, that we station a preacher and teacher there at once, yet we have no one to send. I fear for the work there unless some one can be found. The brethren are weak in the faith, and ignorant, and Rome is slow to relax her hold on any she has once had in her power. We do sadly need efficient native helpers, but I do not see where they are to come from. Promising subjects do not seem to be presenting themselves."

Another letter announces the admis-

sion of four new members to the church at Montemorelos, in September.

In October, Mr. Herrick again visited several of the out-stations. At Montemorelos seven persons were received to the church, three of them heads of families. Mr. Herrick says no other one of their churches is increasing in numbers so fast as that at Montemorelos, and he thinks the converts are of a worthy class. At Galeana, where the Roman Catholic Bishop had spent sixteen days, "making special efforts to nip the Protestant work in the bud," he found "all the members firm," not one having gone back.

---

## MISSIONS OF OTHER SOCIETIES.

### PRESBYTERIAN BOARD — PERSIA AND SYRIA.

In the Survey of the missions of the Presbyterian Board, given in the January number of the "Foreign Missionary," the following statements are made respecting missions in which readers of the "Herald" will feel special interest, as they were long under the care of the American Board:—

*"Persia Mission.* It is forty years since this mission was first planted. In this time it has done a noble work among the Nestorians; a good work among the Armenians; and prepared the way for successful labor among the Mohammedans. . . . The work among the Mohammedans is full of encouragement; many seem to be sincere inquirers; more listen to the preaching of the gospel; not a few have purchased the Scriptures, and some have been baptized. As yet they have not been molested by the authorities, though the death penalty is still in force. The opposition at first kindled in Tabriz has disappeared. More people now attend religious services, the Scriptures are sold in greater numbers, and visits for religious conversation are more frequent. At Oroomiah, and elsewhere, there were indications of God's special presence, and a desire, on the part of many, for times of refreshing. The male seminary, that

had been closed for some time, has been opened for the training of young men. The female school is well attended, and a few months ago was greatly blessed. This mission needs a better building for the male seminary, and a larger corps of laborers for the different departments of service. Connected with the mission are 7 missionaries and their wives, 1 physician, 3 unmarried ladies, 54 native preachers and pastors, and 95 helpers. 1,124 children are in the schools.

*"The Syria Mission,* now in the fifty-first year of its history, and the fourth year of its connection with the Presbyterian Board, has in the field a working force of 13 ordained missionaries, 1 physician, and 14 females. It occupies three stations on the coast of the Mediterranean, and two upon Mount Lebanon.

"With the help of 82 native teachers and preachers, the missionaries have preached the gospel regularly in 54 out-stations during the year, to about 2,300 hearers. They have taught 1,200 children in Sabbath-schools, and admitted 62 new members to the church. They have given instruction to over 2,000 children in day and high schools.

"The printing-press has sent forth 11,000,000 of pages during the year, of which nearly 4,000,000 have been pages

of the Scriptures. The receipts from the sales of books have been nearly \$10,000. . .

"The obstacles to the gospel in Syria are, principally, the newly-aroused hostility of the Turkish Government to Protestantism, inspired, no doubt, by the conviction that this is its deadly foe, the only one it need fear; the opposition of an ignorant, superstitious, and powerful priesthood, connected with the Greek and Maronite churches, who feel that their craft is in danger; the prestige and the gold of France and Russia, given to these churches for political ends; the open opposition of the Jesuits and Sisters of Charity, and their wily intrigue; the natural stolidity and inertia of the Arab race; the oppression and poverty which crush out the energy and life of the people,

made doubly grievous the past year by the drought which has blighted the fields, and the wasting sickness which has depopulated the dwellings.

"The encouragements to missionary labor are: the manifest tokens of God's presence and outpoured blessing in the conversions which have taken place in all the churches; the manifest alarm which has visited the camp of the enemy; the unwonted readiness of women to hear and accept the gospel; the calls for Protestant schools and teachers, from those who once resisted, to the shedding of blood, the opening of such schools among others; and the demands, far and near, for the issues of the Arabic press, which outrun the power of two steam-presses to meet them."

## MISCELLANY.

### GLEANINGS.

SEVEN years ago English missionaries were constrained to retire (driven away) from Abeokuta and other stations of the Yoruba mission, Western Africa, where there had been a prosperous work. Church buildings were destroyed, and the native Christians were left as sheep among wolves. But they have held their own, and to some extent have even multiplied, rebuilding the desolated churches and maintaining religious worship. Now the opportunity seems to be presented for reëstablishing missionary operations there, and the Church Missionary Society has again sent forth two of the former missionaries, Messrs. Townsend and Henderson, to reside at Lagos, or Abeokuta, or wherever they may find it best.

— Brighter days seem dawning again upon the Christian work in New Zealand. During the years of terrible conflict between the aborigines and the English settlers, the professedly Christian, as well as other natives, rapidly wasted away, and the churches were deeply corrupted by the Hauhau superstition. But through it all, not only did hundreds of the Christians stand fast in the faith, but not one

of the Maori clergymen was ever shaken; and now the number of these clergymen is increased to twenty, ministering to their countrymen, and "from all parts, during the last two or three years," says the "Church Missionary Record," "have come the tidings of revived attendance on the means of grace, of increasing care for the education of the young, and, in some quarters, of decided moral and spiritual advancement."

— The Valparaiso "Record," of November, 1874, states, that "just now, for the first time," the principle that all forms of worship permitted in the country, Protestant as well as Papal, shall be alike protected by law, has been engrafted on the legislation of Chili.

— The "Foreign Missionary" (Presbyterian Board) states: "In Syria, Dr. Lewis, of the Syrian Protestant College, has prepared a hymn and tune book in Arabic, which has been published in the Mission Press, and will now go into use in all points of the mission. This work is in two respects a novelty. It is the first case in which hymns and tunes have been printed together in the Arabic language; and it is the first case in which music has been written so as to



read *backwards*, from right to left, to correspond with the Arabic. Nearly all these tunes are the old familiar tunes of our churches."

— An article in the "Spirit of Missions," on "The non-permanency of Roman Catholic Missions," quotes the following among other statements: "The 'Church Journal,' commenting upon a book of Father De Smet, a noted living Jesuit missionary among the North American Indians, says: 'It is queer enough, that whenever we reach the scenes of these famous exploits of the Jesuit missionaries, from Francis Xavier to Father De Smet, we find the converts pagan still.' Bishop Kip, in his work entitled, 'Jesuit Missions in North America,' says: 'Look over the world and read the history of Jesuit missions. After one or two generations they have always come to naught.' Said a native convert in China to an English missionary, recently: 'Twelve years ago we knew nothing about this doctrine; twelve years ago, though the Romanists had been here two hundred years, we had not the Bible; we did not know what the Gospel was.' Herein is the great secret of the failure of the missions of the Papal Church."

— Besides imitating European missionaries by public preaching in the streets, the Hindoos have commenced circulating tracts in immense numbers, and at very low prices. Most of these are in verse, all with illustrations. Some are scurrilous attacks on Christianity; others are defences of Hindooism, or reprints of Hindoo works. High personages interest themselves in this new effort to prop up the tottering shrines of heathenism.

— It is proposed in France to found a new School of Evangelization for the enlisting and training of men of God for the work of evangelistic teachers and colporters. The opening sentence of the prospectus runs thus: "*France must be evangelized.*" The means of evangelization now at the disposal of the churches and the societies are insufficient for this grand purpose, and out of all proportion with the necessities of the case.

— The December number of the "Reformed Presbyterian" announced the case of Daoud, the converted Ansariyeh

teacher, from Latakiyeh, Syria, as unchanged. He was still deprived of his liberty and cruelly maltreated, on account of his religion.

— "On the night of the 15th of October, a detachment of Turkish soldiers broke into the mission building in B'hamra, and seized three of the converts, two of them teachers — and also the two who had lately escaped from Damascus. They were hurried off, it was not known whither at the time. It has since been learned that they were forced into the army without any of the forms of conscription. The soldiers entered the houses of the people, broke the vessels in which the Fellahs keep their winter stores, carried off their wheat, oil, figs, etc., beat some who wore the Christian dress, and perpetrated other outrages."

---

#### ARRIVALS.

MR. and MRS. BICKFORD, who sailed from New York September 23, arrived at Marash, Central Turkey, November 2.

Dr. H. L. Norris, who is to be connected with the Central Turkey College; Mr. and Mrs. Fuller, who left New York for the Central Turkey field August 15; and Dr. and Mrs. Thom, on the way to Mardin, Eastern Turkey, arrived at Aintab November 2.

Rev. T. L. Byington and family, from New York October 17, arrived at Constantinople November 27.

Messrs. Logan, Taylor, and Rand, with their wives, and Mrs. Sturges, who sailed from San Francisco June 20, 1874, for Micronesia, reached Apaiang, in the *Morning Star*, August 7. Mr. and Mrs. Taylor remained there; the *Star* left, with others of the company, for islands farther west, on the 12th of August, reached Ebon September 10, and Kusaie September 19.

Mr. and Mrs. Fuller arrived at Aintab, Central Turkey, November 2, 1874.

---

#### DEPARTURES.

REV. E. E. BLISS and wife, and Miss Ursula C. Clark, of the Western Turkey mission, sailed from Boston November 28, returning to Turkey; Dr. and Mrs. Bliss

to Constantinople, but Miss Clark expecting to be hereafter connected with the European Turkey mission.

# DEATHS.

AT Batticotta, Ceylon, October 28, 1874, Mrs. Mary C. Spaulding, widow of the late Dr. Levi Spaulding, aged 79 years and four days. "Our beloved mother Spaulding," as the letter announcing her death styles her (Mary Christie), was born at Antrim, N. H., October 24, 1795, was married to Mr. Spaulding in December, 1818, and went with him to Ceylon the next year. She had therefore been connected with the mission fifty-five years, and for forty years she was connected with the Odooville Female Boarding School. Her happy influence has been widely felt among the educated females of Jaffna, and she will be long and gratefully re-

membered not only as a teacher, but for those offices of helpful kindness and love which she was ever ready to perform, both among natives and foreigners. She was the last survivor of the company of eight who sailed for Ceylon June 8, 1819.

At Saco, Maine, November 22, 1874, at the residence of her sister, Miss Mary W. Lovell, formerly of the Choctaw mission, — a teacher there from 1856 until the mission was discontinued in 1859. She was educated at the Mount Holyoke Seminary, and it is said of her that "her whole life was full of loving devotion and self-sacrifice."

At Andover, Mass., suddenly, January 9, Mrs. Abigail H. K. Stone, widow of Rev. Cyrus Stone, formerly of the Mah-ratta mission, India, aged 62. She went to India in 1834, and returned in 1841, but ever retained a deep interest in the missionary work.

# DONATIONS RECEIVED IN DECEMBER.

## MAINE.

Cumberland county.	
Brunswick, Cong. ch. and so.	223 00
Gorham, Cong. ch. and so.	10 50
Portland, State st. Cong. ch. and so. 443 57, m. c. 10 05; Plymouth Cong. ch. and so. m. c. 34 06;	487 68
North Yarmouth, Cong. ch. and so.	18 50
Miss A. P. Sweetser, 40c.;	18 90
Yarmouth, Matthias C. Allen,	5 00—745 08
Kennebec county.	
Angusta, South Cong. ch. and so.	378 75
Gardiner, Cong. ch. and so.	20 00—408 75
Lincoln and Sagadahoc counties.	
Waldoboro, Otis Little, 2; George Allen Little, 2;	4 00
Penobscot co. Aux. Soc. E. F. Dureu, Tr.	
Bangor, Hammond st. ch. and so.	133 47
Brewer, First Cong. ch. and so.	14 00—147 47
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	8 50
Union Conf. of Churches.	
Albany, Cong. ch. and so.	10 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	25 00
Washington county.	
Machias, Centre st. Cong. ch. and so. 13 52; Lucy S. Haskell, avails of quilt, 10;	23 52
York county.	
Alfred, Cong. ch. and so., add'l,	3 75
West Newfield, Cong. ch. and so.	13 00—16 75
	1,389 07
Legacies. — Wells, Mrs. Hannah Gooch, by Joseph Dane, Ex'r,	100 00
	1,489 07

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.	17 50
Grafton county.	
Hanover, Cong. ch. and so.	46 80
Piermont, Cong. ch. and so.	10 00—56 80

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Antrim, Mary Clark,	20 00
Hancock, Cong. ch. and so.	20 00
Hollis, Cong. ch. and so.	31 60
Manchester, Daniel Mack, to const. Rev. W. H. RAND, and Rev. EDWARD G. SELDEN, H. M.'s, 100; C. B. Southworth, 50; 1st Cong. ch. and so. 25;	175 00
Nashua, 1st Cong. ch. and so. m. c.	32 94
Temple, Ladies' For. Mission Asso'n,	10 40—289 94
Merrimac co. Aux. Society,	
Concord, South Cong. ch. and so., add'l, to const. Mrs. EMILY JANE ANNOT, H. M. 45; A friend, 25;	70 00
Dunbarton, Cong. ch. and so.	40 00
New London, Seth Littlefield, 10; Anna M. Littlefield, 1;	11 00—121 00
Rockingham county.	
Atkinson, Cong. ch. and so. 17.25, m. c. 2.80;	20 05
Chester, Emily J. Havelton,	10 00
Northwood Center, Cong. ch. and so.	16 00
Southampton, Amos Merrill,	3 00—49 05
Strafford county.	
Ossipee Centre, Cong. ch. and so.	16 45
Wakefield, S. Clark,	5 00—21 45
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c. 8.33; D. M. Ide, for Africa, 10;	18 33
Meriden, a friend,	20 00
Newport, Miss C. A. Kelsey,	1 00—39 33
	595 07

Legacies. — Grantham, Dea. Seth Littlefield, by Seth Littlefield, Ex'r, to const. R. A. LITTLEFIELD, H. M. 100 00	
Hollis, Miss Polly Rockwood, by George Swain,	100 00—200 00

## VERMONT.

Addison county. Amos Wilcox, Tr.	795 07
Bridport, Cong. ch. and so., add'l, to const. J. ERVIN CRANE, H. M.	4 50



Cornwall, Cong. ch. and so., to const.	
E. R. Robbins, II. M.	107 30
Middlebury, Cong. ch. and so.	85 00—196 80
Bennington county.	
Bennington, 1st Cong. ch. and so. m. c.	8 00
Caledonia co. Conf. of Ch's. I. A.	
Howard, Tr.	
McIndoes Falls, a thank-offering, from	
Rev. and Mrs. M. B. Bradford,	4 90
St. Johnsbury, L. M. V.	13 00—17 90
Lamoille county.	
Johnson, 1st Cong. ch. and so.	30 00
Norrisville, Mrs. Amos Blanchard,	2 00—32 00
Orange county.	
Randolph, M. H. Nichols,	5 00
Orleans county.	
Coventry, Mrs. Emeline P. Parsons,	5 00
Rutland co. James Barrett, Agent.	
Castleton, Cong. ch. and so., add'l,	2 00
Clarendon, Cong. ch. and so.	18 70
Pawlet, Cong. ch. and so.	20 00
Rutland, Cong. ch. and so. m. c.	20 85—61 55
Windsor co. Anx. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	22 00
Weston, "Friends,"	
Woodstock, 1st Cong. ch. and so.	14 15—36 15
	362 40
<i>Legacies.</i> —Bristol, John Grant Prime,	
by II. H. Prime, Ex'r, 500, less ex-	
pense, 29,	471 00
	833 40

## MASSACHUSETTS.

Barnstable county.	
East Taunton, Cong. ch. and so.	40 50
North Truro, S. Paine,	10 00—50 50
Berkshire county.	
Great Barrington, 1st Cong. ch. and	
so.	13 95
Pittsfield, South Cong. ch. and so.,	
add'l,	72 50
South Adams, Rev. Charles E. Steb-	
bins,	4 15
Stockbridge, Cong. ch. and so., ni. c.	
6 months,	94 57
Williamstown, Williams College m. c.	4 15—189 32
Bristol county.	
Freetown, Cong. ch. and so.	25 00
Mansfield, Cong. ch. and so., add'l,	14 79
Norton, Cong. ch. and so.	40 60
New Bedford, North Cong. ch. and	
so.	237 00
Taunton, Trin. Cong. ch. and so.	380 50—697 89
Brookfield Asso'n. William Hyde, Tr.	
Dudley, Cong. ch. and so.	49 00
Essex county.	
Lawrence, Lawrence st. ch. and so.,	
add'l, 156.48; a friend, 20;	176 48
Essex co. North	
Haverhill, Centre ch. and so., with	
other dona., to const. JOHN GAL-	
LOWAY and Mrs. MARY FRANCES	
AMES, II. M's, 159.95; Mrs. Abby	
B. Kimball, 10;	169 95
Salisbury, Mrs. Abbie Morrill,	17 00—186 95
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so.	
m. c.	21 00
Lanesville, Cong. ch. and so. 11.93;	
Cong. ch. and so. 3;	14 93
Lynn, First Cong. ch. and so. 58.32;	
Chestnut st. ch. and so. m. c. 15;	73 32
Middleton, Cong. ch. and so.	6 00
Saugus Centre, Cong. c. and so. m.	
c., add'l,	29 55—144 80
Franklin co. Aux. Soc. William B.	
Washburn, Tr.	
Conway, Cong. ch. and so. m. c.	
31.24; Gents' Asso'n, 99.60;	130 84
Hampden county, Aux. Soc. Charles	
Marsh, Tr.	
Chicopee, 3d Cong. ch. and so.	42 61
Holyoke, 2d Cong. ch. and so. 13.76;	
1st Cong. ch. and so. 14.50;	68 26
Springfield, Olivet ch. and so., to	
const. CALVIN WARD, II. M.	83 80
Westfield, a friend,	5 00—199 67

Hampshire county, Aux. Soc. S. E.	
Bridgeport, Tr.	
Amherst, College church,	210 31
Chesterfield, Cong. ch. and so.	10 50
Easthampton, Payson Cong. ch. and	
so.	115 95
Goshen, Daniel Williams,	4 00
Granby, Cong. ch. and so. m. c.	31 35
Hadley, 1st Cong. ch. and so. 35.47;	
Russell ch. m. c. 9.75;	45 22
Northampton, 1st Cong. ch. and so.	
m. c.	23 73
Worthington, Cong. ch. and so.,	
add'l,	1 00—442 06
Middlesex county.	
Burlington, Cong. ch. and so.	5 25
Cambridgeport, Prospect st. Cong.	
ch. and so., add'l,	68 17
Everett, Cong. ch. and so.	20 00
Holliston, 1st Cong. ch. and so.	
151.45, m. c. 54.97, to const.	
WILLIAM S. BATCHELDER, II. M.	206 42
Lowell, John st. Cong. ch. and so.	5 60
Malden, Cong. ch. and so. m. c.	31 75
Newton, Eliot Cong. ch. and so. m.	
c. 54.18; "A thank-offering," 10;	64 13
Newton Highlands, Cong. ch. and	
so.	69 75
North Reading, Cong. ch. and so.	8 00
Reading, Old South Cong. ch. and	
so.	111 50
Somerville, Broadway ch. and so.,	
to const. GEORGE SKILTON, H. M.,	
100; Franklin st. ch. and so. m.	
c. 15.61;	115 61
Waltham, Cong. ch. and so.	56 85—763 08
Middlesex Union.	
Leominster, Cong. ch. and so.	77 75
Norfolk county.	
Braintree, 1st Cong. ch. and so.	5 00
Dedham, Allin Evan. ch. and so.	159 69
East Medway, 1st Cong. ch. and so.	
m. c.	11 63
Grantville, Cong. ch. and so.	56 45
Medford, 2d Cong. ch. and so. m. c.	
19 68; L. E. A. 10;	29 68
Quincy, B. C. H.	500 00
Randolph, 1st Cong. ch. and so. m.	
c. 6 months,	100 00
Wrentham, Jemima Hawes,	50 00—912 45
Plymouth county.	
Plympton, Cong. ch. and so.	2 25
Rockland, Cong. ch. and so.	45 10—47 35
Suffolk county.	
Boston.—Summary for 1874:—	
Old South ch. and so.	7,139 23
Woman's Board,	456 00—7,595 23
Central ch. and so.	4,235 04
Woman's Board,	1,197 42—5,432 46
Park st. ch. and so.	4,017 26
Woman's Board,	185 35—4,202 61
Shawmut ch. and so.	3,750 11
Woman's Board,	244 50—3,994 61
Union ch. and so.	2,228 24
Woman's Board,	552 50—2,780 74
Mt. Vernon ch. and so.	1,764 35
Woman's Board,	653 40—2,417 75
Phillips ch. and so.	1,585 00
Woman's Board,	499 00—2,084 00
2d Dorchester ch. and	
so.	1,271 10
Woman's Board,	686 17—1,957 27
Eliot ch. and so.	807 30
Woman's Board,	138 25—945 55
Maverick ch. and so.	418 56
Woman's Board,	468 63—887 19
Central ch. and so.	
(Jamaica Plain),	432 00
Woman's Board,	355 50—787 50
Walnut Avenue ch.	
and so.	720 84
Woman's Board,	36 00—756 94
Berkeley st. ch. and so.	513 63
Woman's Board,	224 70—738 33
Winthrop ch. and so.	
(Charlestown),	635 00
Woman's Board,	83 00—718 00
South Evan. ch. and so.	
(West Roxbury),	688 43
Woman's Board,	15 00—703 43

Highland ch. and so.	648 22
Woman's Board,	143 50—796 72
Vine st. ch. and so.	539 19
Woman's Board,	24 00—551 19
Evangelical ch. and so. (Brighton),	334 50—384 50
Village ch. and so. (Dorchester),	146 40
Woman's Board,	208 39—354 79
Cottage st. ch. and so. (Dorchester),	191 61
1st ch. and so. (Charlestown),	108 24
E st. ch. and so.	100 00
Trinity ch. and so. (Neponset),	49 31
Chambers st. ch. and so.	29 50
Woman's Board,	19 10 43 60
Salem and Mariner's ch. and so.	33 00
Holland ch. and so.	13 82
Old Colony Mission School, to Woman's Board,	30 00
Miscellaneous, Woman's Board, F. B. P. 15; A. Brownlie, 10; Joshua Bates, 10; Miss E. A. Nickerson, 5; other donations and legacies, particulars of which have been acknowledged, 9,417.42,	9,457 42
	48,612 98
Acknowledged elsewhere,	43,186 50
	426 48
Chelsea, 1st Cong. ch. and so., 3 months,	139 82—566 30
Worcester co. North.	
Royalston, 1st Cong. ch. and so.	131 25
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Boylston, Cong. ch. and so. m. c.	17 25
Douglas, Thomas R. Manning,	50
Holden, Gents' Asso'n, 39.60; Ladies' Asso'n, 33.33; m. c. 34.52; 110 40	
Princeton, Cong. ch. and so.	33 35
Worcester, Central Asso'n, 372 25; Salem st. Cong. ch. and so., to const. S. M. KENDALL, H. M., 106.58; Old South ch. and so., add'l, 10; N. T. Meriam, 1; 488 83—650 33	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Upton, Cong. ch. and so.	9 00
—, a friend,	100 00
	5,525 02
RHODE ISLAND.	
Providence, Pilgrim Cong. ch. and so.	10 00
CONNECTICUT.	
Fairfield county.	
Bridgeport, Mary Spikenard,	2 00
Danbury, Samuel Talcott,	10 00
Green's Farms, Cong. ch. and so.	129 25
Huntington, Cong. ch. and so.	33 96
North Greenwich, Cong. ch. and so., with other dona., to const. Mrs. SILAS HUSTED and JAMES HUSTED, H. M.'s,	161 86
Norwalk, 1st Cong. ch. and so. (of wh. from Rev. Mr. Collins, 10),	304 04
Stamford, a friend,	1 00
Wilton, Cong. ch. and so., add'l, 49; Cong. ch. and so. 1;	50 00—698 11
Hartford county. E. W. Parsons, Tr.	
Broad Brook, Cong. ch. and so., to const. Rev. L. T. SPAULDINO, H. M.	54 67
Canton Center, Cong. ch. and so.	40 50
East Hartford, Cong. ch. and so.	60 00
Enfield, a friend,	5 00
Hartford, Asylum Hill ch. 586, m. c. 204.80; Center ch. m. c. 17.80; a member of Pearl st. Cong. ch., to const. STEPHEN C. BROWNELL and Rev. GEORGE A. BOWMAN, H. M.'s, 150;	953 60
Marlborough, Cong. ch. and so.	33 00

Manchester, 2d church,	109 85
Plainville, a friend,	50 00
Rocky Hill, Cong. ch. and so.	104 63
Southington, 1st Cong. ch. and so.	154 59
Thompsonville, Miss H. B. Kingsbury,	83
West Avon, Cong. ch. and so.	17 62
Windsor, Cong. ch. and so.	33 03
Windsor Locks, Cong. ch. and so., to const. Mrs. B. R. ALLEN, H. M.	230 00—1,852 37
Litchfield county. G. C. Woodruff, Tr.	
Morris, Cong. ch. and so., to const. Rev. RICHARD H. GIDMAN, H. M.	142 20
New Milford, Cong. ch. and so.	232 25
Salisbury, Cong. ch. and so. 102 70; Cong. ch. and so. 5.40;	108 10
Thomaston, Cong. ch. and so. 21.06; Cong. ch. and so. 20.74;	41 80
Washington, "B."	5 00
West Winsted, Leavitt Hallock,	5 00—584 35
Middlesex county. E. C. Hungerford, Tr.	
Centerbrook, 2d Cong. ch. and so.	34 48
Clinton, Horace Bushnell,	5 00
Cromwell, Gents' Asso'n, 60.25, m. c. 15.18;	75 43
Higganum, Catharine Huntington,	1 00
Middletown, 1st Cong. ch. and so. m. c. 26; 3d Cong. ch. and so. 881; Jacob F. Huber, for Madura, 1;	35 81
Westbrook, Cong. ch. and so.	72 60—224 32
New Haven county. F. T. Jarman, Agent.	
Madison, Cong. ch. and so. m. c.	12 00
New Haven, 3d Cong. ch. and so. 150.53; North ch. m. c. 9; Friends, 4; 1st Cong. ch., T. Ketcham, 100; 1st Cong. ch. and so. 69, m. c. 23; Robert Crane, 20; Taylor ch. and so. 4;	370 53
Southbury, Cong. ch. and so.	50 00
West Haven, Cong. ch. and so. m. c.	16 00
Whitneyville, Cong. ch. and so., to const. JAMES G. BARBER, H. M.	111 00—559 53
New London county. C. Butler and L. A. Hyde, Trs.	
Colchester, 1st Cong. ch. and so.	532 78
New London, 1st Cong. ch. and so. m. c.	96 85
Norwich, Broadway Cong. ch. and so. 24.16; 1st Cong. ch. and so. m. c. 8.18;	32 34
Old Lyme, Cong. ch. and so.	74 51
Salem, Cong. ch. and so.	6 85—543 33
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	31 25
Ellington, Cong. ch. and so.	50 00
Rockville, 1st Cong. ch. and so., to const. PALMER R. MOORE and Miss MARIA TALCOTT, H. M.'s, 338.65; 2d Cong. ch. and so. 383;	691 65
Vernon, Ladies' Asso'n, 74 25, Gents' Asso'n, 55.50;	129 75—902 65
Windham county. Rev. H. F. Hyde, Tr.	
Central Village, Cong. ch. and so. m. c., in part,	20 88
Hampton, Cong. ch. and so., add'l,	72 57
North Woodstock, Cong. ch. and so. m. c.	16 50
West Killingly, Cong. ch. and so.	382 91—492 86
	5,557 52
Legacies. — Clinton, Rev. Levi Griswold, by David Dibble, Ex'r,	2,800 00
	8,657 52
NEW YORK.	
Auburn, a friend, to const. CORDON H. MERRIMAN, Mrs. MARY L. SEYMOUR, and ALICE H. GOODWIN, H. M.'s,	300 00
Albion, C. Farwell,	5 00
Arkport, Christopher Hurlburt,	11 25
Bangor, Cong. ch. and so.	11 00
Brentwood, E. F. Richardson,	2 00
Brookport, Summers Hubbell,	10 00
Brooklyn, Ch. of the Pilgrims, 1,769. 10; Plymouth ch. 773.55; Central ch. 215.75, m. c. 272.73; Frank Bond, 25;	3,056 18

Candor, Cong. ch. and so.	13 85
Danby, Mrs. Miller,	1 00
Fairport, Cong. ch. and so.	60 00
Fentonville, Mrs. Matilda Lewis,	1 00
Hamilton, 1st Cong. ch. and so.	36 50
Helena, Linus Kibbe,	20 00
Hopkinton, Artemus Kent,	10 00
Lima, Mrs. Mary Sprague,	6 00
Madison, Cong. ch. and so.	10 00
Meridian, T. R. Townsend,	1 00
Moravia, 1st Cong. ch. and so.	19 90
New Lebanon, a friend,	5 00
New York, Broadway Tabernacle ch.	
1,518.49; a friend, per Dr. Cheever,	
100; Mrs. Samuel M. Valentine, 20;	
a friend, 2.88; Mrs. E. P. Woolsey,	
300; H. T. Morgan, to const. A. C.	
MORGAN, H. M., 100;	2,41 37
Oswego, Cong. ch., S. B. Ludlow,	5 00
Potsdam, Mrs. Abner Clark,	10 00
Randolph, 1st Cong. ch. and so.	41 55
Syracuse, Plymouth ch. and so.	66 02
Union Center, J. T. Brown,	4 00
Union Falls, Francis E. Duncan,	10 00
Watertown, Mrs. E. M. Mack,	30 00
West Groton, Cong. ch. and so.	12 90
Williamsburg, N. E. Cong. church,	64 74-5,865 21

<i>Legacies.</i> —East Fishkill, Charles Burroughs, by Francis Burroughs, Ex'r,	
Watertown, Milton Clark, add'l, by Jno. C. Knowlton, Ex'r,	500 00
Waterville, E. A. Walter, by P. B. Haven, Ex'r, in part,	1,637 50-3,187 50
	9,052 71

NEW JERSEY.	
Princeton, a friend,	2 00
Vineland, Rev. William T. Doubleday	5 00—7 00

PENNSYLVANIA.	
Audenried, Welsh Cong. ch. and so.	7 50
Montrose, Edwin Lathrop,	1 00
Philadelphia, Miss K. M. Linnard,	3 00
Sugar Grove, Mrs. Robert Weld,	9 00
Warreu, Julia Hastings,	2 00—49 50

MARYLAND.	
Frederick City, E. H. Rockwell, to constitute E. H. DUVAL, H. M.	100 00

DISTRICT OF COLUMBIA.	
Washington, Francis H. Smith, of 1st Cong. ch. and so., to const. JEROME F. JOHNSON, H. M., 100; 1st Cong. ch. and so. m. c. 53;	159 00

TENNESSEE.	
Nashville, Union Cong. ch. and so. 10; Silvanus Hayward, 10;	20 00

OHIO.	
Atwater, Cong. ch. and so.	25 55
Cincinnati, Seventh st. Cong. ch. and so., to const. GEORGE MONTEITH and GEORGE H. DE GOLYER, H. M.'s,	200 00
Cleveland, Euclid Ave. Cong. ch. and so. 54.35; R. H. Fitch, 14;	68 35
Delaware, William Bevaue,	5 00
Four Corners, Cong. ch. and so.	3 25
Gambier, Cong. "Mission Circle,"	5 00
Hampden, Cong. ch. and so.	10 00
Lyme, Cong. ch. and so.	28 31
Mansfield, Mrs. Edward Sturges, 5; Miss S. U. Sturges, 2.40;	7 40
Marietta, Cong. ch. and so.	200 00
Mount Vernon, C. W. VAN AKIN, with other dona., to const. himself H. M. 15; Miss E. Day, 1;	16 00
Nelson, 1st Cong. ch. and so., to const. Rev. JOHN VETTER, H. M.	50 00
Salem, D. A. and B. W. Allen, add'l,	12 50
Wellington, 1st Cong. ch. and so.	17 80—649 16

<i>Legacies.</i> —East Cleveland, Otis Boise, by Elvira and S. W. Boise, Ex'rs,	1,000 00
	1,649 16

INDIANA.	
Indianapolis, Mrs. M. E. Edson,	4 00
Terre Haute, Cong. ch. and so. 48 85; Mrs. Mary H. Ross, for Bitlis, Eastern Turkey, 10;	58 85—62 85
ILLINOIS.	
Chicago, a friend, in New England ch. 150; 1st Cong. ch. and so. 124; New England Cong. ch. and so. m. o. 21.77; Tuthill King, to const. Mrs. MARY T. JOHNSON, H. M., 100; Rev. E. W. Clark, 10; a friend, 5;	413 77
Crystal Lake, S. S. Gates,	100 00
Dover, Cong. ch. and so.	7 00
Evanston, Cong. ch. and so. m. o.	21 01
Galesburg, E. A. Cooley,	1 00
Glencoe, Cong. ch. and so.	23 18
Granville, Cong. ch. and so.	21 00
Kewanee, Cong. ch. and so., to const. Rev. JAMES TOMPKINS and HIRAM T. LAY, H. M.'s,	191 50
Lawn Ridge, Cong. ch. and so.	12 00
Payson, Cong. ch. and so. 30; Cong. ch. and so. 10;	40 00
Polo, Rev. R. M. Pearson, 3; Susan E. Pearson, 2;	5 00
Rockford, Avails of R. R. ticket, at Rutland,	5 00
West Salem, Marshall Rice,	10 00
—, a friend,	1 00—851 46

<i>Legacies.</i> —Pana, Mrs. Harriette F. Hayward, by Mrs. A. H. Schuyler, Trustee,	50 00
	901 46

MICHIGAN.	
Ann Arbor, Cong. ch. and so. 106.73; 1st Cong. ch. and so., by his own donation, to const. J. AUSTIN SCOTT, H. M., 100;	206 73
Battle Creek, Sophia Stiles,	1 00
Covert, Cong. ch. and so.	31 00
Dexter, Dennis Warner,	5 00
Greenville, Cong. ch. and so.	55 00
Old Mission, Mrs. A. H. D. Tracy,	5 00
Otsego, 1st Cong. ch. and so.	8 75
Owosso, C. M. Moses,	5 00
Port Huron, Cong. ch. and so.	12 25
Romeo, Miss T. S. Clark, for Japan, 10; Hiram Sherman, 10;	20 00
Union City, Cong. ch. and so.	46 65
Wacousta, Cong. ch. and so.	8 02—404 40

MISSOURI.	
St. Louis, 1st Trin. Cong. ch. and so. 107.20; Pilgrim Cong. ch. and so., add'l, 3;	110 20

MINNESOTA.	
Clearwater, Cong. ch. and so.	17 00
Mantorville, Cong. ch. and so.	5 00
Minneapolis, Plymouth Cong. ch. and so. m. c. 18.15; 2d Cong. ch. and so. 5.98;	24 13—46 13

IOWA.	
Algona, a friend,	25 00
Clay, Cong. ch. and so.	5 00
Davenport, Edwards ch. and so., add'l,	2 05
Fairfax, Cong. ch. and so.	6 00
Grinnell, Cong. ch. and so.	28 49
Muscatine, German Cong. ch. and so.	1 95—78 49

WISCONSIN.	
Berlin, C. S. Ruddock,	2 00
Bloomington, Cong. ch. and so.	30 00
Center, Cong. ch. and so.	1 25
Darlington, Cong. ch. and so.	11 00
Delavan, Cong. ch. and so.	18 39
Elkhorn, Cong. ch. and so.	4 75
Fort Atkinson, Cong. ch. and so.	24 60
Jenkinsville, Cong. ch. and so.	6 30
Magnolia, Cong. ch. and so.	3 25
Marionette, S. W. Copeland,	27 00
Mount Zion, Cong. ch. and so.	6 35
New Richmond, Cong. ch. and so.	14 00
Plattville, Cong. ch. and so.	8 65
Racine, Welsh Cong. ch. and so.	15 78
Shopiere, Cong. ch. and so.	17 85
Winona, 1st Cong. ch. and so.	34 27
Wheatland and Stirling, Cong. ch. and so.	6 50—216 25



<b>KANSAS.</b>	
Eureka, Cong. ch. and so.	18 65
Leavenworth, 1st Cong. ch. and so.	21 00
Millwood, Charles S. Foster,	10 00—49 65

<b>NEBRASKA.</b>	
—, a friend,	10 00
Fairmount, Cong. ch. and so.	9 06—19 06

<b>OREGON.</b>	
Portland, E. B. Babbitt,	50 00

<b>TEXAS.</b>	
San Antonio, S. M. N.	3 00

<b>CALIFORNIA.</b>	
Napa City, Mrs. E. B. Spencer,	10 00
Oakland, 1st Cong. ch. and so. (\$110 gold, less twice acknowledged in October Herald, \$53.50), 57.68; Plymouth Avenue ch. and so. 23.22;	85 90—95 90

<b>CANADA.</b>	
Province of Ontario, —	
Rodgersville, Rev. John Logie,	5 50
Province of Quebec, —	
Montreal, Rev. Henry Wilkes, D.D., \$10 gold; S. Jones Lyman, \$4 gold;	15 54
Sherbrooke, Cong. ch. and so., to const. HENRY HUBBARD, H. M., 106 14; Thomas L. Morey, 5;	111 14—132 18

### MISSION WORK FOR WOMEN.

Mrs. B. E. Bates, Boston, *Treasurer.*

For Zulu Mission,	2,884 00
" Mission to European Turkey,	391 00
" Mission to Western Turkey,	9,899 00
" Mission to Central Turkey,	2,643 00
" Mission to Eastern Turkey,	4,970 00
" Mahratta Mission,	4,681 00
" Madura Mission,	2,608 00
" Ceylon Mission,	2,939 00
" Foochow Mission,	1,933 00
" North China Mission,	598 00
" Mission to Japan,	2,127 00
" Dakota Mission,	1,910 00
" Mission to Spain,	550 00
" Mission to Northern Mexico,	440 00—38,163 00

From WOMAN'S BOARD OF MISSIONS FOR THE

### INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, <i>Treasurer.</i>	1,222 99
---	----------

### MISSION SCHOOL ENTERPRISE.

<b>MAINE.</b> — Brewer, 1st Cong. s. s. 15.97; Lebanon, Cong. s. s. 7; North Yarmouth, Cong. s. s. 7.51;	
<b>NEW HAMPSHIRE.</b> — Candia, Cong. s. s. 33; Campton, Cong. s. s. 60;	30 48
<b>VERMONT.</b> — Barnett, Cong. s. s. 40; Brookfield, Cong. s. s. 25; Brownington, Cong. s. s. m. o. 22.31; Burlington, 1st Cong. s. s., for support of preacher at Erzroom, 100; St. Johnsbury, South Cong. s. s., towards support of Normal School at Harpoon, 140.19; Swanton, Cong. s. s. 30; Thetford, Cong. s. s., towards support of student at Erzroom, 40;	93 00
<b>MASSACHUSETTS.</b> — Boston, Old South s. s., for a student in Eski Zagra, 25; Worcester, Class in Cent. Cong. s. s. 70;	95 00
<b>CONNECTICUT.</b> — Colchester, 1st Cong. s. s.	62 07
<b>NEW YORK.</b> — Deposit, 1st Presb. ch. s. s., towards the support of Teacher, 26.50; Richville, Cong. s. s. 2.25, Evening Star Class, 80c.;	29 05
<b>NEW JERSEY.</b> — Montclair, 1st Cong. s. s.	25 00
<b>WISCONSIN.</b> — Geneva Lake, Young People's Miss' Society of Presb. s. s., for support of girl at Bombay, 30; Rosendale, Cong. s. s. 6 60; Sun Prairie, Cong. s. s., for support of pupil at Marsovan, 13 33;	49 93
<b>PENNSYLVANIA.</b> — Gouldtown, Presb. s. s.	1 70

<b>KANSAS.</b> — Manhattan, Cong. s. s.	22 75
<b>MINNESOTA.</b> — Mazeppa, "Two little sisters,"	1 25

\$307 73

Donations received in December,	\$62,892 24
Legacies, " " "	7,808 50

\$70,700 74

<b>Total, from Sept. 1st to Dec. 31st, 1874,</b>	<b>\$151,604 07</b>
--	---------------------

### FOR WORK IN NOMINALLY CHRISTIAN LANDS.

<b>MAINE</b>	
Cumberland Mills, Cong. ch. and so.	14 00
Minot, Rev. Joseph Smith,	50 00
Norridgewock, Cong. ch. and so. m. c.	3 00—67 00

<b>NEW HAMPSHIRE.</b>	
Atkinson, Cong. ch. and so.	5 00
Nelson, Cong. ch. and so.	5 00—10 00

<b>MASSACHUSETTS.</b>	
Boston, Union ch. 27.24; South Evan. ch. and so. (West Roxbury), 7.93;	35 17
Canton, Cong. ch. and so.	40 66
Cambridge, North Avenue Cong. ch. and so.	76 88
Concord, Cong. ch. and so.	21 20
Dedham, Allin Evan. ch. and so.	48 50
East Falmouth; Cong. ch. and so. 10; Friends, 30;	40 00
Leominster, Cong. ch. and so.	1 00
Miller's Falls, Cong. ch. and so.	3 43
Northampton, Edwards ch. and so.	45 96
Salem, Tabernacle ch. and so. m. c.	44 75
Sharon, Cong. ch. and so.	23 60
Springfield, "Unabridged," 500;	1,000 00
"Abridged," 600;	3 60
Southampton, Eunice L. Strong,	10 00
Wilmington, J. Skilton,	71 83—1,466 48
Worcester, Union church,	

<b>RHODE ISLAND.</b>	
Providence, Pilgrim Cong. ch. and so.]	2 00

<b>CONNECTICUT.</b>	
East Hartford, Cong. ch. and so.	15 00
Hartford, Centre Cong. ch. and so.	189 80
Longmeadow, Gents' Benev. Society,	18 00
Middletown, 3d Cong. ch. and so.	7 00
Norwich, Cong. ch. and so.	70 96—300 76

<b>NEW YORK.</b>	
Bethel, 2d Cong. ch. and so., for Mexico,	18 00
Brooklyn, Clinton Avenue church,	214 33
Remsen, 1st Cong. ch. and so., for Mexico,	31 25—293 63

<b>PENNSYLVANIA.</b>	
Beaver Meadows, Welsh Cong. ch. and so., for Mexico,	12 00
Ebensburg, 1st Cong. ch. and so., for Mexico,	35 75—47 75

<b>OHIO.</b>	
Nelson, 1st Cong. ch. and so.	3 00

<b>INDIANA.</b>	
Terre Haute, Cong. ch. and so. 10.15; Mrs. Mary H. Ross, 3;	13 15

<b>WISCONSIN.</b>	
Beloit, 2d Cong. ch. and so.	24 00
Bloomington, Cong. ch. and so.	5 00
Two Rivers, P. Barns,	3 25—32 25

<b>IOWA.</b>	
Council Bluffs, Rev. H. S. De Forest,	10 00

<b>CALIFORNIA.</b>	
Oakland, Plymouth Avenue ch. and so., for Austria,	1 29

<b>CANADA.</b>	
Danville, Rev. A. J. Parker,	8 00

Received in December, \$2,250 81

<b>Total for Nominally Christian Lands, from Sept. 1st to Dec. 31st, 1874,</b>	<b>\$5,141 12</b>
--	-------------------



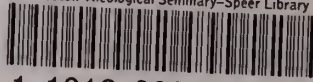


**For use in Library only**

**For use in Library only**

I-7 v.71  
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8003